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THE

GULISTĀN;

OR,

ROSE GARDEN

OF

SHAIKH MUSLIHU'D-DĪN SA'DĪ OF SHĪRĀZ,

TRANSLATED FROM A REVISED TEXT,

With Copious Notes,

AND

103846

A LIFE OF THE POET.

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PREFACE.

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TWENTY years have elapsed since the last English version of the Gulistān, that of Mr. Eastwick, was given to the public. At that time translations of the same work by Gladwin and Ross existed. These have been some time out of print, and Mr. Eastwick's work has now shared the same fate. There appears therefore to be need of another translation, the more so as the study of Persian is more general now than it was twenty years ago—in India it has received a stimulus from the Government, in the handsome rewards offered to successful students; and from the Universities, which have required that Persian be added to the curriculum of the affiliated schools and colleges, and prescribed the Gulistān as a text-book—and because within

the last few years two or three revised and improved texts of the Gulistān have appeared, differing materially from those used by Messrs. Ross, Gladwin, and Eastwick. It is from the last of these revised texts, that edited by me in March 1871, that the Translation now offered to the public is made.

In preparing this Translation I have made free use of the numerous commentaries on the original which have been published in India. These commentaries appear to have been little used by other translators, and yet they unquestionably throw much light on difficult passages (and even the Gulistān, though recommended by the general simplicity of its style, is not without difficulties), and their help would probably have preserved the translators from error in many passages of complex structure and doubtful signification. Of the numerous errors in preceding translations, I have not thought it necessary to notice more than what appeared to be the most important in the notes of my Translation. Differences of rendering which arise from differences of reading I have, as a rule, passed over without comment.

My aim throughout has been to provide students of Persian with facilities for surmounting the obstacles which they are likely to encounter. I have not willingly shirked any difficulty, but, on the contrary, have attempted to explain, in the simplest language possible, every word or phrase which appeared likely to prove puzzling to the student. The language of the Translation never aspires to any loftier purpose than to render the original intelligible. The poetry of the original has, in nearly every case, been translated line for line, without however (save in one instance) any attempt at versification; still, it has been considered convenient to print it as though it had been rendered into verse. In several instances words have been inserted which have no equivalent in the original, but which appear to be understood; such words have invariably been enclosed in brackets. The Arabic passages and verses have been printed in italics to distinguish them from the Persian.

For the Life of Sa'dī which is prefixed to the Translation I am indebted chiefly to the carefully compiled notice of the poet which is given in the Preface to M. Defrémery's Translation of the

Gulistān. I have however taken pains to verify every fact by reference to original authorities, and to study the prefaces of the Calcutta and Lakhnau editions of Sa'dī's complete works, whence many interesting facts bearing on the life of the poet are to be gathered.

LIFE OF SA'DĪ.

ABOUT the year 571[a] of the Flight (A.D. 1175-76), when the Turkumān dynasty of Atābak ruled over Pārs—the Persia of the ancients—Shaikh Sa'dī was born in Shīrāz, the capital of that province. His father, whose name was Abdullāh, held some office in the Court,[b] and appears, from the poet's allusions to him, to have been a sensible man. But little, however, is to be gleaned respecting his parents, either from his Oriental biographers, or from Sa'dī's own writings, beyond the fact that both died when he was a mere youth.[c] There seems little doubt, moreover, that he was left in poor circumstances at their death.

[a] Biographers are not agreed as to the date of the poet's birth. D'Herbelot, following the author of the *Khizāna,i 'Amira*, gives A.H. 571 as the year. Others say that he died at the age of 102, in the year 691, thus making 589 the year of his birth. M. Defrémery thinks, with the author of the *Haft Iḳlīm*, that the correct year is 580.

[b] Daulat Shāh, "Biographies of Persian Poets."

[c] *Bostān*, Ed. Graf: Vienne, 1858; Book ii, verse 18, *et seq.*

It was in the reign of Sa'd bin Zangī, the fifth of the Atābak sovereigns that the poet began to be known. The name *Sa'dī* was, it is supposed, a *nom-de-plume* assumed by him out of compliment to this prince.[a] The Shaikh[b] himself is known to posterity only under the title of "Muṣliḥu 'ddīn," which signifies, "The corrector of religion."[c]

From his very youth Sa'dī appears to have been an ardent student, and to have turned his thoughts to religion.[d] After passing through the usual course of juvenile instruction, he entered the Niẓāmiya College[e] of Baghdād, where he obtained a fellowship.[f] His tutors in that college were the learned Muslim doctors Abu 'l Faraj bin Jauzī, and Shihābu 'ddīn Sahrawardī, under whose influence his mind was directed to the tenets of the Ṣūfīs, of which body he became a distinguished member.[g]

After thirty years of earnest application to the

a The *Bahāristān* of Jāmī, ed. Schlechta Wasseḥrd, Vienne, 1846; p. 100. *Sa'di* is a relative adjective derived from *sa'd*, which signifies "happiness," "auspiciousness," &c.

b "By the Persians, generally," says Sir W. Ouseley, in his '*Travels in various Countries of the East*,' vol. ii, p. 10, "but especially by those of Shīrāz, Sa'dī is emphatically termed 'The Shaikh,' his name rarely being mentioned."

c Some biographers give Sa'dī the title of "Musharrifu 'ddīn" also; but this would appear to have been the surname of his father.

See the Gulistān, Story vii, Chap. ii.

e Founded by the celebrated Vazīr Niẓāmu 'l Mulk.

f The *Bostān*, ed. Graf. Book vii, verse 147, page 341.

g The *Khizāna,i 'Amira* of Saiyid Ghulām 'Alī Āzād.

sciences, Sa'dī was seized with the desire to travel, and began a series of journeys, extending over a period of thirty years, by a visit to Syria. Here, according to Jāmī, he tarried for some time, carrying on the business of a water-carrier. It is with reference to this journey that Sa'dī himself tells us, "I once wearied of the society of my friends in Damascus, and betook myself to the wilderness of Jerusalem, and took up my abode with animals, till I fell captive into the hands of the Franks, who set me to work with a gang of Jews in the fosse of Tripoli."[a] While so engaged, he was seen by an old acquaintance of his from Aleppo, who took pity on him, and released him from captivity by the payment of ten dīnārs, and gave him his daughter in marriage. The marriage proved a very unhappy one.

Sa'dī appears to have married again, for he tells us, in some touching verses, of the loss of a son in Ṣan'ā, the capital of Yamān.[b]

We have it on the authority of Daulat Shāh, that the poet performed the pilgrimage to Mekka no less than fourteen times, for the most part on foot; and Sa'dī himself records various incidents in connection with these pilgrimages.[c] He tells us also that he

a *Gulistān*, Chap. ii, Story xxxi.

b *Bostān*, Ed. Graf, Book ix, p. 431, verse 318, *et seq.*

c *Gulistān*, Chap. ii, Stories, ii, xi, xii, xvi, xxvi; Chap. v, Story xvii; Chap. vi, Story v; Chap. vii, Story xii; and *Bostān*, ed. Graf. p. 404.

visited the following places: Damascus,[a] Baalbek,[b] Baṣra,[c] Kūfa,[d] the island of Kīsh in the Persian Gulf,[e] Egypt,[f] Kāshghar,[g] Diyārbakr,[h] Northern Africa,[i] Bailakān,[k] the country of Rūdbār,[l] the remotest parts of Turkey in Asia,[m] India,[n] and Abyssinia.[o]

Of his journey to India M. Defrémery says:—"Il est permis de supposer qu'il l'entreprit surtout dans un but de curiosité, et qu'il suivit pour pénétrer dans cette vaste région le chemin qui traverse la chaîne de l'Hindon-couch."[p] The poet himself gives us an interesting account of his visit, while in India, to the famous temple of Somnāth, in Guzarāt, telling us how, in his righteous indignation at the idolatry practised there, he cast the priest of the temple into a well.[q]

It is much to be regretted that Oriental biographers furnish no means of fixing the dates of these journeys.

a *Gulistān*, Chap. i, Story x, and Chap. vi, Story i.
b *Ibid.*, Chap. ii, Story x.
c *Ibid.*, Chap. iii, Story xvi.
d *Ibid.*, Chap. iii, Story xviii.
e *Ibid.*, Chap. iii, Story xxi.
f *Ibid.*, Chap. iii, Story xxii.
g *Ibid.*, Chap. v, Story xvi.
h *Ibid.*, Chap. vi, Story iii.
i *Ibid.*, Chap. vii, Story iv.
k *Ibid.*, Chap. viii, Maxim xxii.
l *Bostān*, Ed. Graf, Chap. i, p. 30, line 5 of commentary.
m *Ibid.*, Chap. ii, p. 165, verse 266, *et seq.*
n *Ibid.*, Chap. viii, p. 388, verse 174, *et seq.*
o *Ibid.*, Chap. ix, p, 428, verse 296.
p Translation of the Gulistān, p. 14 of the Preface.
q *Bostān*, Chap. viii, p. 393, verse 235.

They tell us nothing more than that, starting from the age of twelve—when we may suppose him to have entered the Niẓāmiya College—Sa'dī passed thirty years in storing up knowledge, and thirty years after that in travelling. We are in a position, however, with the help of the poet's own statements, to fix, approximately at least, the dates of some of his travels. We have seen that, in his youth, he studied under Abu 'l Faraj bin Jauzī, who died in the year 1201. Fifteen or sixteen years after this date, Sa'dī tells us, he was in Persia 'Irāk[a]; and it must have been between these two periods of time that he visited Turkistān, as is evident from the peace which, he informs us, had just been concluded between Mohammad Khwārazm Shāh and Khata, when he entered Kāshghar.[b] Of the incident related in connection with this visit to Kāshghar M. Defrémery remarks: "It shows, in fact, that more than forty years before the writer had composed his two principal works, his reputation as a poet had penetrated as far as Kāshghar, notwithstanding the immense distance which separates that city from Shīrāz."[c]

It is to this period too that we must refer the following story of Sa'dī's interview with the poet Khwāja Hamāmu 'ddin of Tabrīz:—"When Sa'dī

a *Gulistān*, Chap. i, Story v.
b *Ibid.*, Chap. v, Story xvi.
c Translation of the *Gulistān*, p. xxii of Preface.

visited Tabrīz, he enquired after the poet Hamām, and learned, among other things, that he had a son endowed with rare beauty, whom he scrupulously guarded from acquaintance with strangers, insomuch that he used to take him to a private bath. Sa'dī went to the bath on the day that Hamām had fixed to come, and concealed himself in a corner until he arrived with his son. He then laid aside his darwesh's cloak, and stepped into the bath. Khwāja Hamām was vexed on seeing him, and seating his son behind him, asked whence he came, and what his profession was. Sa'dī replied that he came from the blessed land of Shīrāz, and that he was a poet. "Holy Allāh!" said the Khwāja, "the men of Shīrāz are more numerous than dogs in this land." "It is just the reverse in my country," replied the Shaikh, "for there the men of Tabrīz are of less account than dogs." The Khwāja then took up a water-vessel that was at hand, and said, "Strange to say, the heads of the people of Shīrāz are bald, like the bottom of this vessel." "Stranger still," replied Sa'dī, turning up the water cup, "virorum Tabrisiensium ani æque capaces sunt atque os hujus poculi." The Khwāja, vexed and ashamed, then asked, "Do people recite any of the poetry of Hamām in Shīrāz?" "Yes," answered Sa'dī, and repeated this concluding couplet of one of Hamām's odes:—

'Hamām is a veil between me and my love,
I hope that the veil will rise from the midst.'

Hamām said, "I think you are Shaikh Sa'dī? for no one else has such spirit in dialogue." Sa'dī answered in the affirmative, whereupon the Khwāja kissed his hand, and honoured his son by making him also kiss the Shaikh's hand, and took him home with him, and entertained him honourably for some days.[a]

Other poets who were contemporary with Sa'dī, and with whom he is said to have been in correspondence, are Nizāri of Kohistān, and Amīr Khusrau of Dihlī. The last-named poet was attached to the Court of Sultān Mohammad Kā,ān, son of Ghiyāṣu 'ddīn Balban, and Governor of Multān, commonly known as "The Martyr Khān." This Sultān sent two pressing invitations to Sa'dī to come to his Court, offering to erect a monastery for him near Multān, and endow it with the revenue of several villages: he also sent him a copy of Amīr Khusrau's poems. The Shaikh on each occasion declined the invitation on the ground of old age and infirmity, and sent the Sultān a copy of his works in his own hand-writing. He also wrote in praise of the poems of Amīr husrau, and sent that poet himself a letter of hints and counsel for his

a From the *Ātish Kadah*, of Lutf 'Alī.

guidance.[a] As we learn from history that the Sulṭān Moḥammad Kā,ān was killed in a battle with the Mughuls in the year 1283, we are able to fix on the year 1280 as the probable date of this correspondence.

His travels over, the Shaikh settled down on the outskirts of his native city, and devoted the remainder of his long life to religious duties, and the composition of his numerous works. Here princes, nobles, and religious personages used to repair to visit him, and used to bring him food. The Shaikh, we are told, used to eat a part, and give away a part, and deposit the remainder in a basket, suspended outside his door, for the use of hungry wood-cutters who passed by his dwelling. One day a thief, disguised as a wood-cutter, came to steal the food from the basket, but as he stretched out his arm to take it, the arm shrivelled up. Upon this he cried out, "O Shaikh! come to my aid!" Sa'dī replied, "If this be the dress of a wood-cutter, where are the scars on thy hands and feet? and if thou art a robber, where is thy strength of arm and firmness of heart that, without a wound or any pain, thou utterest these cries?" He then

a The *Khizāna,i' Amira*, of Saiyid Ghulām 'Alī Āzād; who adds, "From this it would not appear that Sa'dī returned to India, or that he ever met Amīr Khusrau; but God is all-knowing!" Daulat Shāh, however, on the authority of the *Jawāhiru 'l asrār*, of Shaikh Āzarī, states that, "In his extreme old age Sa'dī again visited India, and contracted a friendship with Amīr Khusrau"; but this is highly improbable.

prayed for him, and the man was healed.[a] This, and other similar stories, told in all seriousness, and devoutly believed in the East, serve to show, as M. Defrémery justly observes, that Orientals have made quite a legendary personage of Sa'dī.

Jāmī gravely relates, in his *Nafḥātu 'l uns*, that a certain devout personage denied superior merit and sanctity to Shaikh Sa'dī, and so, one night he saw, in a dream, the gates of heaven open, and rows of angels extending from heaven to earth, bearing vessels of light. He asked what was the matter, and was told in answer, that the Shaikh had composed a couplet in praise of the Deity, which the Most High had approved; and in recompense for the same the angelic host were conveying these lights and blessings to the poet. The verse was this:—

'Every leaf of the verdant trees, in the eyes of a wise man,
Is a volume on the knowledge of the Creator.'

As soon as the holy man awoke, he set off for Sa'dī's house, to communicate the glad tidings; and on arriving there, he saw Sa'dī, in a state of ecstacy, reciting the very couplet, which he had just composed.

The same author informs us, in all seriousness, that the poet was honoured with the society of Khizr, (the prophet Elias), who caused him to partake of the water of life.

[a] The *Atish Kadah*.

Numerous facts recorded in the Gulistān testify to the high esteem in which Sa'dī was held by the great, and by the highest officers of the State. This esteem, moreover, was not confined to the period during which the Atābaks reigned, but was enjoyed by him under the dominion of the Mughul dynasty of Persia which succeeded that house (A.H. 663 = A.D. 1265), and to the end of his life. Thus we find that, under the government of Malik Shamsu 'ddin Tāzī-gū,ī, the military commanders of Shīrāz had forced some dates —which had a mere nominal value—on the greengrocers and market-people at an exorbitant price, the Malik being ignorant of these exactions. Among those who had been forced to purchase these dates was the Shaïkh's brother, who kept a greengrocer's shop near the gate of Atābak's palace. When the Shaikh heard of these doings, he immediately sent the following letter in verse to the Malik:—

'I know for certain that thou art not aware of my brother's case. Through extreme poverty he has no trousers on his legs. They have made him buy some dates at an extortionate price: a worse misfortune than this there is not. Children, birds, and poor men will eat dates, even though they have no money. He whom thou hast sent as a tax-gatherer is such a Turk, that there could not be a worse. My lord! the people will (some day) beat him so, that he will not be able to leave his house.'[a]

a These verses are somewhat differently given in the Bombay and Calcutta Editions of the complete works of Sa'dī. Following the former, M. Defrémery puts the verse "Through extreme poverty, &c.," last but two,

When Malik Shamsu'ddīn read this epistle, he laughed, and immediately ordered it to be proclaimed that all those to whom dates had been sold at exorbitant rates should present themselves before him, as he had something to say to them. All the greengrocers assembled, and he questioned them on the state of the case. Thereupon he returned to each person the money he had paid at the bidding of the commanders, and ordered that the dates should not be taken away from such persons as had not paid for them, nor should they be required to pay for them. After that the Malik went in person to visit the Shaikh, and apologized, and after seeking the help of his prayers, said, "O Shaikh! I have ordered that as many loads of dates as are taken to thy brother's shop shall be given to him free of charge; and I have this request to make of thee, to wit, that thou wilt give thy brother a paltry sum of money which I have brought for him on learning that he is poor." As he knew that Sa'dī himself would accept nothing for his own special use, he kissed the thousand dirhams he had brought, and placed them on the ground, and then took his leave. On this it became publicly known that, out of regard for Shaikh Sa'dī, Malik Shamsu'd

and applies it to the tax-gatherer. Where I read *parand*, in the seventh verse, M. Defrémery reads *barand*, and translates "Les enfants et les hommes pauvres la supportent. Mangeront-ils des dattes, puisqu'ils n'ont pas d'or?"

dīn Tāzī-gu,ī had permitted all the green-grocers to have dates free of cost.[a]

One more instance may be cited, as showing the relations which existed between the poet and Khwāja Shamsu 'ddīn, the Finance Minister of Abā Ḳā,ān, the second of the Mughul monarchs of Persia, and the Khw ja's brother, 'Alā,u'ddīn, author of the *Jahān-Kushā,ī.* Sa'dī himself relates, "When, on returning from the pilgrimage to the a'ba, I arrived at the capital, Tabrīz, and made the acquaintance of the scholars and doctors and holy men of the place, and was honoured in the presence of those venerable personages whose society we are enjoined to seek, I wished to see the Finance Ministers 'Alā,u'ddīn and Khwāja Shamsu'ddīn, for many claims to friendship had been established between us. One day I set out to wait on them, and lo! I perceived them riding with the monarch of the surface of the earth. On seeing them thus, I wished to withdraw apart, but was prevented by their coming up. I was still thinking of this, when they dismounted, and directed their steps towards me. When they drew near, they showed me much kindness, and paid their respects, and kissed my hands and feet, and paid me high honour, and said, "We never reckoned on your coming without apprizing us." When the Sulṭān

a The *Kh'zāna,i 'Āmira* of Saiyid Ghulām 'Ali 'Āzād; also "The complete works of Sa'dī," ed. of Calcutta and Lakhnau, Preface.

witnessed this state of things, he said, "As many years as this Shamsu'ddīn has been in my presence, and has known that I am the monarch of the surface of the earth, he has never once treated me with the consideration and affection that he has just shown to this man." The brothers returned, and mounted their horses, and the Sulṭān then turned to Shamsu 'ddīn and said, "Who is that to whom thou showedst so many civilities?" They replied, "O lord! that is our father." The Sulṭān answered, "I have frequently asked after thy father, and been told that he no longer lives?" They replied, "O lord! that is our Shaikh; his name and fame have surely reached the august ear of the king: it is Shaikh Sa'dī, and his poetry is famous throughout the world." Abā Ḳa,ān ordered them to present me to him. For their sakes I went and had an interview with the monarch; and when I was about to retire, he said to me, "Give me some counsel." I answered, "Thou canst bear nothing with thee from this world to the next save a recompense or a punishment, and the choice now rests with thee." Abā Ḳā,ān desired me to express the substance of this in verse, and so I immediately repeated this stanza on the subject of justice and equity:—

STANZA.

The monarch who watches over the welfare of his subjects—
May his revenue be hallowed to him, for it is the reward of his care as a shepherd.

But if he be no shepherd to his people, may it prove a serpent's venom to him,
For whatever he consumes is of the nature of an unlawful tax from the Muslim.

Abā Ḳā,ān wept, and asked several times, "Am I a shepherd, or not?" and each time I answered, "If thou art a shepherd, the first couplet is enough for thee; and if thou art not, the second couplet is sufficient." When the Shaikh was leaving he repeated these

VERSES.

"A monarch is the shadow of God:
The shadow should be a close companion of its substance.
The vulgar soul is incapable of good,
If the sword be not king.
All the good that appears in the world
Is evidence of the monarch's goodness.
A kingdom derives no good from him,
Whose every thought is an error." [a]

This same Khwāja Shamsu'ddīn once sent a paper to Sa'dī containing the following five questions: First, Is a demon or a man the better? Second, I have an enemy who will not be reconciled to me; how should I act? Third, Is one who performs the pilgrimage to Mekka better than one who does not? Fourth, Is a descendant of 'Alī superior to any other man? Fifth,

[a] The works of Sa'dī, ed. Lakhnau, Preface, p. 35.

Would his father (Sa'dī) be pleased to accept a turban, and five hundred dīnārs as subsistence-money for his birds, which the bearer of the letter carries with him? On reaching Isfahān, the messenger thought to himself, "I have often seen the Khwāja send loads of gold to the Shaikh as subsistence-money for his birds, and he does not take it, I will bring myself forward as one of his birds"; and he appropriated one hundred and fifty dīnārs of the money, and deposited the amount in the house of a merchant of Isfahān, and then came to Shīrāz and gave the paper to the Shaikh. When the Shaikh informed himself of the contents, he perceived that the servant had been guilty of misappropriation, but said nothing more to him than, "Come to-morrow that I may write an answer." On the following day the servant came, and the Shaikh gave him a sealed paper containing the answer. When he brought the letter to the Khwāja, he read in it as follows:—"May the noble days of my dear son—whose life be prolonged!—be busily spent in dutiful acts of devotion and charity! . . . . .

QUATRAIN.

Thou hast sent me an honouring present, and money.
May thy wealth increase, and thy enemies be trodden under foot!
For each dīnār may a year of life be thine,
So that thou mayst continue to live three hundred and fifty years.

The Khwāja turned his face to the servant and said,

"O worthless one! why didst thou act thus? and where hast thou taken the gold?" He replied, "I have often observed that the Khwāja gives him (Sa'dī) loads of gold, and he will not accept it; and this gold was for the purpose of feeding his birds, and I, therefore, also brought myself forward as a bird, and took one hundred and fifty dīnārs out of it." The Khwāja said to his brother 'Alá,u 'ddīn, "Up, this instant, and away to Shīrāz, and hand this paper to Khwāja Jalālu-'ddīn Khutanī, in order that he may take ten thousand dīnārs, and put them in a bag, and give them to the Shaikh, and make my apologies; for after this we ought to ask a thousand pardons of him." The Khwāja's brother immediately got ready for the journey, and set off. When he reached Shīrāz, it so happened that Khwāja Jalālu'ddīn had been six days dead; so he took the order to the Shaikh, and handed it to him. When he learned the contents thereof, he instantly wrote the following verses, and despatched them to Khwaja Shamsu'ddīn:—

The message of the Minister of Finance, the Glory of the State and Religion—
For religion flourishes through the fortune of his days—
Has arrived, and has added to the degrees of Sa'dī's honour;
But little is (now) wanting to exalt his head to the sky.
He ordered that the Khutan chief Jalālu'ddīn
Shall, to please his Excellency, pay (Sa'dī) a visit;
But the steed of death has galloped over his head,
As it will gallop over the heads of his contemporaries.

Jalāl will not live again in this world
To cherish the servants of the Lord;
(And) I have relinquished hope in him in the world to come also;
For, owing to the wrongs of men, he will not (there) busy himself about me.

When the messenger brought this letter to the minister, and represented the actual state of things, he ordered his people to put fifty thousand dīnārs into a bag, and take them to the Shaikh, and plead with him that he accept them, and build a house in Shīrāz for the benefit of those who come and go. When the Shaikh read the Khwāja's order, and his adjurations, he accepted the gold, and erected therewith a building for the accommodation of travellers, on a site beneath the citadel of Fahandar.[a]

Sa'dī lived some years after this—lived to learn of Abā Kā,ān's death, and to mourn the sad fate which overtook his generous benefactor at the hands of Abā Kā,ān's son and successor. The date of his death is scarcely less uncertain than that of his birth; but the most commonly received account mentions it as occurring on a Friday of the month Shavvāl (Sept.—Oct) in the year 691 of the Flight (A.D. 1292). He was buried a short distance out of Shīrāz, and his tomb (adjoining which are a college and a superb monastery)

[a] The works of Sa'dī, ed. of Lakhnau, Preface, p. 23.

is visited every Wednesday by the inhabitants of the town and its vicinity.

As a poet Sa'dī ranks very high. By some, indeed, he is classed with Firdausi, Niẓāmī and Anwarī—three of the most ancient, and the greatest, of Persian poets. In the East he is called, "The Nightingale of a Thousand Songs," and his works, "The Salt-cellar of Poets." His writings are very numerous, and comprise odes in Arabic as well as Persian. It is in the Persian *Ghazal*, or Ode, that he is especially held by Orientals to have surpassed all other poets. They even go so far as to say that, previous to Sa'dī, there was no ode worthy of the name in existence.

Of all his numerous writings, however, the first place is by almost universal consent, accorded to the *Gulistān*. The popularity of this work is immense. Orientals not only read it, but commit the greater part of it to memory, and even the learned among them quote it freely. The great charm of the work, irrespective of the beauty and simplicity of the style, lies in the variety of the subject-matter, and the pleasing alternations of prose and verse, of wit and gravity, throughout.

Of the character of the poet his writings afford ample means of judging. From them we perceive that he was a man of genuine piety, of warm friendship, and full of charity for his fellow men. He not

only preached the duty of contentment, and submission to the Divine decrees, but practised what he preached. He might have become a rich man, but he held riches in contempt, and when they were bestowed on him, devoted them to pious purposes. "Sa'dī," says the learned Silvestre de Sacy, "was not one of those hypocritical Ṣūfīs who embrace the spiritual life to live in voluptuousness and idleness at the expense of the credulity of pious Muslims; for he treated with scant ceremony those who brought dishonour on the religious profession by such conduct. His morality is, in general, pure, and can neither be charged with laxity nor undue strictness. He knew how to hold the middle course between the fatalism which reduces man to a being entirely passive, and the independence which delivers him up entirely to himself, and seems to remove him from the power of the Deity. All the works of Sa'dī are not, however, free from blame; and his collected writings contain some poetry, the obscenity of which nothing can excuse. Even the *Gulistān* offers certain passages, of which the ideas, as well as the expression, afford us a shocking contrast with the morality and wisdom of the rest of the book; but this pertains to the difference of manners, and proves nothing against the purity of the writer's intentions. A remarkable feature which strikes one in Sa'dī's writings, and especially in the *Gulistān* is, that he uses the hyperbole, and the figurative style

generally, with much more sobriety than most Oriental writers, and that he rarely falls into unintelligible nonsense and obscurity."

The *Gulistān*, as Sa'dī himself informs us, was composed in the year 656 of the Flight, or A.D. 1258.[a]

[a] *Gulistān*, Preface, p. xxix.

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PREFACE.

In the Name of God, the Merciful, the Compassionate.[1]

PRAISE be to God the Great and Glorious, for His worship is the means of drawing nigh[2] unto Him, and in grateful acknowledgments to Him is increase[3] of blessings. Every breath which is inhaled sustains life, and when respired, exhilarates the frame; and so two blessings exist in every breathing; and for each blessing a distinct acknowledgment is incumbent.

COUPLETS.

Whose hand or whose tongue can succeed
In quitting itself of the obligation of thanksgiving to Him?

[1] That is, "I begin" (*asharu'=āgẖāz mī kunam*) "in the name of God, &c."

[2] The idea is taken from the words *w'asjud w'aḳrib*, "but worship (God) and draw nigh (unto Him)," which occur in the Kor'ān, Sūra, xcvi, *'Alaḳ*, (Clots of Blood), the last verse.

[3] *Vide* the Kor'ān, Sūra xiv, *Ibrahīm*, (Abraham), verse 7, *la in shakartum la azīdannakum*, "If ye be thankful I will surely increase my blessings unto you."

The Word of God Most High :—

Give thanks, O posterity of David!
For few of my servants are grateful.[1]

VERSE.

It is always best for a servant his faults
To confess, and to implore forgiveness in the Court of God;
Otherwise, in a manner befitting His Godhead,
No one can discharge the duty (he owes).

The rain of His mercy reaches[2] every place, and the table of His various and unstinted bounties is spread everywhere; and He teareth not away the veil from the character of His servants because of a shameful sin, nor withholdeth the allotted daily subsistence of His creatures on account of a single grievous offence.

VERSE.

O Merciful One! who from Thy hidden treasure,
Suppliest his daily bread to the Guebre and the Christian;[3]
How could'st Thou ever disappoint Thy friends
Who lookest with kindness on Thine enemies?

He biddeth[4] the chamberlain, the morning breeze,

[1] *Vide* the Kor'ān, Sūra xxxiv, *Sabā*, verse 12.

[2] *Lit.*, "has reached," the perfect used, according to Persian idiom, in the sense of the present tense.

[3] Such is the true meaning of the word *tarsā*, and not "infidel," as given in my vocabulary and Johnson's Dictionary.

[4] *Lit.*, "He bade"; but the past tense is often used idiomatically in Persian in the sense of the present, for an act which has endured for some time and still continues.

spread the emerald carpet; and commandeth the nurse, the vernal clouds, to foster the tender herbage;[1] and He clotheth the trees with closely-woven garments of thick silk[2], as with a New Year's robe[3] of honour; and, on the approach of the festival[4] of Spring, He crowneth the young branches with wreaths of blossoms; and by His omnipotence the juice of the vine surpasseth honey; and the date-stone, through His blessed nurture, turneth into a lofty palm.

VERSE.

Clouds, and winds, moon, sun, and sky are busy,
That thou (O man!) might'st obtain a supply of bread, and not eat it in forgetfulness (of God).
All these revolve on thy account, and are obedient to command;
It consisteth not with justice then that thou obey not.

There is a tradition (handed down) from the chief of created beings, the glory of all existences, the mercy[5] of the universe, the chosen of mortals, the

[1] *Lit.*, "The daughters of vegetation."

[2] The foliage is, of course, here meant; and this, in softness, richness of colour, texture, &c., is compared to thick silk or satin.

[3] New Year's day has from olden times been observed as a festival by the Persians, who call it, among other names, "the feast of new robes," because there is no one, however poor, but what wears on that day a new robe, the splendour of which depends on the means of the wearer.

[4] *Mausimi bahár* is generally rendered "Spring-time" by English translators; but the commentators rightly explain it as "the festival of Spring." This festival, and that noticed in the preceding note, sometimes fall together, and are then observed as one.

[5] "Mercy" is here used somewhat as the word "love" in "God is love;" *i.e.*, he (the Prophet) teems with mercy himself, and is the means of its extension to all mankind.

completion of the revolution of ages,[1] Aḥmad Mujtabà[2] Moḥammad Muṣṭafà[2]— *God bless him and grant him peace!*

COUPLET.

The intercessor, obeyed of all, the gracious Prophet,
The dispenser[3] (of paradise and hell), *the well-proportioned*[4], *the smiling, marked with the prophets' wen.*

COUPLET.

What anxiety need there be for the wall of thy followers when such as thou art its prop?
What fear of ocean's wave can he have who has Noah for his pilot?

VERSE.

He attained eminence by his perfection.
He dispelled the darkness (of unbelief) by his glorious appearance.
Excellent are all his qualities.
Bless ye him and his posterity!—

to the effect that, whenever a sinful creature, distressed in circumstances, lifteth up the hands of

[1] *i.e.*, The last of the prophets, or the one who completed the appointed number of prophets to appear in the course of ages.

[2] *Mujtabà* and *Muṣṭafà* both signify 'chosen.'

[3] Other translators render *ḳasīm* by "beautiful." That this is one of the meanings of the word I allow, but I cannot believe that Sa'dī here uses it in that sense. Besides, *ḳasīmu'n nāri w'al jannati* is one of Mohammad's titles.

[4] *Jasīm* properly signifies "portly," "bulky;" but it is here used in the sense of "well-built and handsome of form." Mohammadans deny that their prophet was a large, corpulent man.

supplication with the hope of his prayer being heard in the Court of the Great and Glorious God, the Most High God regardeth him not. Again he supplicateth, and again He turneth away his face. Once again he prayeth with humility and lamentation, (and then) the Most Holy Lord God Almighty saith, "*O my angels! verily I am put to shame by my servant, for he hath no other but me; so, of a truth, I have pardoned him,*"—in other words,[1] I have heard his prayer, and fulfilled his desire, since my servant filleth me with shame by his much praying and lamentation.

COUPLET.

Behold the goodness and loving kindness of God!
His servant sins,[2] and He is filled with shame!

The assiduous adorers in the temple of His Glory confess the faultiness of their devotion, saying, "*We have not worshipped Thee according to Thy due;*" and the describers of the splendour of His perfect moral character are lost in amazement, saying, "*We have not known Thee as Thou oughtest to be known.*"

VERSE.

Were one to ask me for a description of Him,
What could he who has lost his heart[3] say of (his Beloved) the Inscrutable?[4]

[1] These words are the explanation, in Persian, of the preceding Arabic ones.

[2] *Lit.*, "hath sinned"—the perfect used in the sense of the present.

[3] This might be translated, "who is beside himself with love."

[4] *Lit.*, "One who is without a single trace."

Lovers are the victims of their beloved;
No cry escapes from the slain.

A certain Sufi[1] had bowed his head on the bosom of meditation,[2] and was plunged in the ocean of (Divine) vision. When he came to himself again from that state, one of his companions said by way of pleasantry, "What rare gift of generosity[3] have you brought us from the garden in which you were?" He replied, "I had it in my mind to gather a skirt full of roses when I reached the rose-bush, and bring a present to my companions. When I arrived at the rose-tree the scent of the roses so intoxicated me that the skirt of my robe dropped from my hands."

COUPLET.

I said I would pluck a rose from the garden;
I beheld the rose and got intoxicated with the scent.

VERSE.

O bird of the morn[4]! learn thou love of the moth;
For the life of that burnt one departeth,[5] and no cry escapeth it.

[1] This is the signification of the word *ṣāḥibdil* in almost every instance of its occurrence in the work.

[2] *Lit.*, "had drawn his head down into the collar of meditation."

[3] English translators generally take *karāmat* here to mean "miracle." I cannot concur in this view. I take *tuḥfa,i karámat* to signify "a generous, or noble gift from the Divine presence."

[4] *i e.* The nightingale, whose notes are attributed to its love for the rose; and yet that love, the author says, will not compare with that of the moth for the flame in which it silently perishes; so the truly devout are not those who proclaim aloud their devotion, but those who are rapt into silent ecstacy.

[5] *Lit.*, "departed"—the past in the sense of the present.

These pretenders are without knowledge in their search after Him;
For to him who gaineth[1] knowledge (of Him) consciousness returneth not.[2]
O Thou who transcendest all imagining, conjecture, thought, or conception!
And all that has been said, or we have heard and read!
The assembly (in this world) is broken up, and life has reached its close,
And we are still at the first beginning of knowing how to describe Thee.

On the Virtues of the Ruler of the Faithful, may God prolong his Reign!

The handsome mention of Sa'dī which is on the tongues of people generally, and the fame of his poetry which has travelled over the earth's wide expanse, and the loved reed[3] of his sayings which people devour like sugar-cane, and the scraps of his composition which they carry off like bills of exchange[4]—

[1] *Lit.*, "gained."

[2] The idea seems to be taken from the following tradition, *man 'arafa rabbahu fa ḳad ḳalla lisānuhu*, "if one knoweth his Lord his tongue becometh speechless."

[3] *Ḳaṣab*=*ḳalam*=a reed, of which pens are made in the East. As the sugar-cane (*nai-shakar*) is also a reed, the point of Sa'dī's remark is obvious.

[4] *Ḳāghazi zar* is the common expression in India and Persia for "bank notes" and "bills of exchange." I can see no sense in the rendering, "gold leaf," of Mr. Eastwick; and I certainly never heard of the phrase being used in the sense of "a diploma of honour," as given by M. Semelet and others.

(these things) one cannot ascribe to the superior excellence of his (Sa'dī's) learning and eloquence, but (to the fact that) the Lord of the earth, the Axis of Fortune's wheel, the Successor of Solomon, the Defender of the Faithful, the Exalted King of Kings, the Great Atābak,[1] Muẓaffaru'ddunyā wa'ddīn Abū Bakr bin Sa'd bin[2] Zangī, *God's Shadow on His Earth—may the Lord be pleased with him!*—has regarded him (Sa'dī) with the veriest favour, and lavished the highest encomiums on him, and evinced true discipleship[3]; as a matter of course all people, high and low, are kindly disposed towards him; for *mankind conform to the creed of their kings.*

QUATRAIN.

From the time that you have looked with favour on poor me,
The influence of my writings is more famous than the sun's.
If all vice itself were found in this slave,
Every vice which the Sulṭān approved would be a virtue.[4]

[1] *Atābak* is a Turkish word signifying "supervisor, or tutor, of the prince." The Atābaks were a dynasty of Turkumān kings of Persia, and were so called because Sa'd bin Zangī, the first of the house, was the tutor of Sulṭān Sanjar, who conferred the kingdom on him. They reigned from 1148 to 1264 A.D. It was to the sixth of them that the Gulistān was dedicated.

[2] *i.e.*, Abū Bakr *the son of* Sa'd *the son of* Zangī.

[3] Other translators render this "and evinced a sincere regard for him." The words may admit of this sense; but it seems to me that the whole tenour of this preface, as also of many passages in the Bostān, is in favour of the meaning I have given to them; and I believe I have the support of some of the best Persian scholars in India in taking them to mean that the monarch had been a disciple of Sa'dī's, and had proved a grateful one.

[4] *Lit.*, "should approve, is a virtue."

VERSE.

In the bath, one day, a piece of perfumed clay
Came into my hands from the hands of one beloved.
I addressed it, saying "Musk art thou, or ambergris?
For I am intoxicated with thy ravishing fragrance."
"I was a worthless piece of clay," it said,
"But, for a time, I associated with the rose;
The virtue of my companion took effect on me;
Otherwise I am the self-same earth that I was."

O God! make the Muslims happy by a long continuance of his life!
And double the meritoriousness of his good and charitable deeds!
And exalt the dignity of his well-wishers and governors!
And utterly destroy his enemies and evil-wishers!
In accordance with what is written in the verses of the Kor'ān.
O God! render his kingdom secure, and protect his son!

VERSE.

The world assuredly prospers through him—may his happiness endure!
And may the Lord aid him with the banners of victory!
Even so will the young palm grow up of which he is the root;
For the goodness of a plant of the earth consists in the excellence of the seed.

May the Most High and Most Holy God preserve the sacred soil of Shīrāz, to the day of resurrection in the security of peace, by the awe of just rulers, and the prayers of religious men of learning.[1]

[1] Gladwin's rendering of this passage is "the blessings entailed on those who act conformably to wisdom;" Mr. Eastwick's, "the magnanimous

VERSE.

Thou dost not know in foreign climes
Why I made a protracted stay?
I went forth from the oppression of the Turks, for I beheld
The world into disorder thrown, like an Ethiop's hair.
All were sons of Adam, but
Like wolves, sharp-clawed for blood-shedding.
Inwardly[2] (they were) a people as gentle-minded as angels;
Outwardly, an army like raging lions.
When I returned, I found the land tranquil,
The tigers having cast aside their tiger's nature.
Such as *that* was it in the first reign in which I saw it—
The land full of tumult and disquietude and distress;
Such as *this* it became in the time of the just Sulṭān
Atābak Abū Bakr bin Sa'd Zangī.

VERSE.

No fear is there for Persia's[3] clime from the calamities of fortune
So long as such as thou, God's shadow, art at its head.
At this time no one can point out on the earth's wide surface
An asylum of tranquillity like the threshold of thy gate.

spirit of its sagacious superintendents;" M. Defrémery's, "à la sollicitude des sages bienfaisants!" It was not without much thought, and after careful consideration of the sense in which Sa'dī uses the word *'āmil* in other parts of his writings, that I ventured to translate as above; and I am happy to say that my translation has been highly approved by some of the best Maulavis in India. *'Amil* is often used by Persian authors in the sense of "religious," and especially "practically religious."

[1] Messrs. Gladwin and Eastwick take "*darūn*" and "*bīrūn*" to mean "within" and "without" the city of Shīrāz.

Properly, that province of Persia (Pārs) of which Shīrāz is the capital. According to Musalmān tradition, Pārs takes its name from Pārs, the son of Pahlav (Peleg?) the son of Sām (Shem) the son of Noah.

It is for thee to regard the wishes of the poor; while gratitude
Is incumbent on us; and with God, the Creator of the world,
rests the recompense.
O Lord! preserve the land of Persia from the storms of sedition
As long as earth and water endure!

AS TO THE REASON FOR COMPOSING THE WORK, HE SAYS,

One night I was reflecting on the days that had passed, and deploring my wasted life, and piercing the hardness of my innermost heart with the diamond of tears,[1] and reciting these verses so applicable to my case;—

VERSE.

A breath of life passes away each instant:
When I view it closely but little remains.
O thou whose fifty years are gone, and thou (still) asleep!
Perhaps thou wilt take cognizance of the five[2] days (remaining).
Shame (is) his who departs,[3] and makes no preparation (for the next world)!
Who packs not up his burden when they sound the drum of departure!
Sweet sleep on the morning of march
Keeps back the foot traveller from the road.

[1] In plain words, "I was weeping bitterly."
[2] *i.e.*, the short period of life remaining.
[3] This, and the following verbs in these verses, are all in the past tense; but it is the past in the sense of the present

Each one who comes erects a new fabric,
Departs, and vacates the building for another.
And that other concoct schemes in the same manner;
But no one ever carries the fabric away[1] on his head.—
Hold not in regard this transient friend![2]
Unworthy of regard is this delusive one.—
The source of man's life is the belly;
So long as that acts regularly and gradually what fear is there?
If it becomes bound, so that it cannot be opened,
It is right if thou tear thy heart away from life.
And if it be acting, so that it cannot be stopped,
Bid one in such a plight despair of life.—
The four antagonistic and ungovernable elements[3]
Abide happily together for a time.
If one of these four obtain the ascendancy,
Sweet life quits the body.
And hence a truly wise and devout man,
Setteth not his heart on this life.
Since both good and bad must die,
Happy (is) the man who carries off the ball[4] of virtue.
Send on to thy grave some provision[5] for the life (to come):
No one will bring it after thee, send it in advance thyself.
Life is snow, whilst the sun is the hottest, of July;
But little remains; O my good man! art thou still deluded?

[1] This is generally translated "But no one ever completes the building." I prefer the translation given above, as conveying the idea that man takes nothing away with him out of the world.

[2] *i.e.*, the world.

[3] *i.e.*, earth, air, fire, and water, and *not* the humours.

[4] *i.e.*, "who excels in virtue." The figure is taken from the game of *chaugān*, or hockey on horse-back.

[5] The idea seems to be taken from the tradition *ṭūbà liman mahada 'l ḳabra ḳabla an yadkhulahu*, "Well for the man who smooths his grave before entering it."

O thou who goest empty-handed to the market!
I fear that thou wilt not bring back thy turban.
He who consumes his corn while it is yet green,
Will have to glean the ears at the time of harvest.
Listen with attentive mind[1] to Sa'dī's counsel!
Such (as I have described it) is the road; be a man! and proceed on thy journey.

After reflecting on this matter, I deemed it right to sit myself down in the seat of retirement,[2] and gather up my skirt from social intercourse, and efface the record of foolish writings, and utter no more nonsense.

COUPLET.

One whose tongue is cut out, (and who is) seated in a corner deaf and dumb,
Is better than a person who controlleth not his tongue.

At length, a friend of mine, who was my constant companion in the camel-litter[3] of solicitude, and the sharer with me of my cell[3] of care, entered the door according to old custom. Much as he displayed the mirth of incitement,[4] and spread out the carpet of playfulness, I gave him no answer, nor raised my head

[1] *Lit.*, "with the ears of thy heart."

[2] In plain words, "to retire from the world, and give up all social intercourse."

[3] This simply means, "he was a very intimate and sympathizing friend," and not, as translators generally explain it, that the friend was "a fellow-traveller, &c."

[4] *i.e.*, mirth intended to incite Sa'dī to break his silence, and speak to him (the friend).

from the knees of devotion. He eyed me with displeasure, and said,—

VERSE.

Now, while thou possessest the power of speech,
Speak, O brother, with kindness and gladness!
For to-morrow, when the messenger of death arrives,
Thou wilt of necessity hold thy tongue.

One of my dependents informed him of the actual state of affairs, saying "So and so (*i.e.*, Sa'dī) has determined, and firmly resolved, to become an assiduous and unremitting devotee for the rest of his life in the world, and to embrace silence; do you, too, go your own way,[1] and set your face towards the path of removal (from him)." He replied, "By the Glory of the Most High, and by our long-standing friendship (I swear) I will not breathe, nor stir a step, till I am spoken to in the usual familiar way and well-known manner! For it is folly[2] to vex the hearts of friends; while the expiation[3] (for violating) an oath is easy; and it is opposed to sound judgment, and contrary to

[1] I agree with Mr. Eastwick in thinking this passage should be translated as above; at the same time I think it may, without violence, be rendered, "do you also follow a similar course, and choose retirement."

[2] *Jahl*, "ignorance," "foolishness," "wrong-doing," has, by an oversight, been omitted in the vocabulary of my edition of the Gulistān.

[3] The law allows expiation for an inconsiderate oath, and, according to vulgar opinion, for the violation of a deliberate oath (*vide* the Kor'ān Sura v, verse 9). The expiation consists in once feeding or clothing ten poor men, liberating a slave or captive, or fasting three days.

the rule of sages, that 'Alī's sword[1] remain in its scabbard, or Sa'dī's tongue cleave to the roof of his mouth."

VERSE.

What is the tongue in the mouth of a wise man?
The key of the door of an accomplished man's treasure.
Should the door be shut, how can one tell
Whether he is a vendor of gems, or a glass-blower?

VERSE.

Though in the opinion of the wise silence is good-breeding,
(Yet), when good will come of it, better is it that thou endeavour to speak freely.
Two things constitute levity of mind—to be silent
When it is right to speak, and to speak when one ought to be silent.

In brief, I did not consider it kind to keep my tongue from speaking to him; nor did I consider it courteous to turn away my face from converse with him; for he was a congenial friend, and sincere in his regard (for me).

COUPLET.

When thou fightest, fight with one
On whom thy purpose may be accomplished,[2] or from whom flight is (possible) for thee.

[1] *Ẕu 'l fakār* or "the cleaver of the vertebræ," was the name of the celebrated two-edged sword of *Al 'Ās bin Munabbih*, an unbeliever who fell in the battle of Badr. It became the property of Mohammad, who bequeathed it to his son-in-law 'Alī.

[2] *Lit.*, "Such that redress from him can be obtained by thee;" and very freely, "such as thou canst overcome."

By force of necessity we conversed, and walked out for recreation in the spring-time, when the effects of winter's severity had ceased, and the time of the rose's reign had arrived.

COUPLET.

On the trees were vestments green,
Like the garments worn by the well-to-do at the festival of Īd.

VERSE.

It was the first day of the month *Urde bihisht*[1] of the Jalālian year;
The nightingales were discoursing on the pulpit-branches.
Pearls of dew were lying on the red rose,
Like sweat on the cheek of an angry mistress.

That same night it happened to me to pass the night in a garden with one of my friends. It was a pleasant and delightful place, with charming intertwined trees; you would have said that fragments of coloured glass were scattered[1] on the ground, and that clusters of Pleiades hung suspended from its vines.

VERSE.

A beautiful garden, the water of its streams cool and sweet:
Large, spreading trees, the notes of the birds thereon in sweet harmony.

[1] The true Persian *Urde-bihisht* is not a fixed spring month, and hence the qualifying words *māhi jalālī*. Jalālu'ddīn, King of Persia, began to reign A.H. 475 = 1082 A.D.

[2] By this is meant the various kinds of flowers which covered the ground.

The former filled with tulips of various hues;
The latter loaded with fruits of various kinds.
The breeze under the shade of its trees
Opened out a variegated carpet.

In the morning, when the desire to return prevailed over the inclination to tarry, I beheld him with a lap full of roses, and sprigs of sweet basil, and hyacinths and fragrant herbs, gathered together, and his mind bent city-wards. I said, "To the flower of the garden there is, as you are aware, no permanence, nor is there faith in the promise of the garden; and sages have said, 'Whatsoever endureth not is not worthy of having the heart set on it.'" He replied, "What is the course (for me to pursue)?" I said, "For the recreation of all beholders, and the gratification of the present (generation), I can compose a book, the Rose Garden, such that the blasts of Autumn will not be able to lay the hand of destruction on its leaves, and the vicissitude of time shall not change the blitheness of its Spring for Autumn's rage.[1]

DISTICH.

Of what use is a rose leaf[2] to thee?
Carry away a leaf from my rose-garden.
A rose will last for the next five or six days alone.
But this rose-garden will bloom for ever.

[1] This meaning of *ṭaish* has, by an oversight, been omitted in the vocabulary of my edition of the Gulistān.

[2] *gul-ṭabaḳe* may also be translated "a vase of flowers." I think however the translation given above accords better with the following verse. The meaning "leaf" should be supplied in the vocabulary under the word *ṭabaḳ*.

As soon as I uttered these words, he cast the flowers from his lap, and grasped the skirt of my robe, saying, *When the noble promise, they faithfully fulfil.* That very day a section of the work came to be jotted down in my note-book,—On the excellence of friendly converse, and the rules to be observed in social intercourse[1]—in a style that will prove useful to orators, and augment the eloquence of letter-writers. In short, some roses still remained in the gardens when the Rose Garden was finished; it will however be then really completed, when it has been approved[2] at the Court of the Asylum of the World, the Shadow of the Creator, the Reflection of the Beneficence of Providence, the Lord of the Time, the Refuge[3] of Security, *the Aided of Heaven, the Victorious over his Enemies, the Arm of the Triumphant Empire, the Lamp of the Resplendent Religion, the Ornament of Mankind, the Glory of Islam, Sa'd the son of the Great Atābak, the Exalted King of Kings, the Lord Paramount of the Necks*[4] *of Peoples, the Lord of the Kings of Arabia and Persia,*[5] *the Sultān of Land and Sea, the Inheritor of the Dominion*

[1] *i.e.*, Chapters VII. and VIII. according to Surūrī.

[2] *Lit.*, "when it shall have been approved."

[3] *Lit.*, "the cave of security."

[4] *i.e.*, "The Lord whose yoke is on the necks of peoples," that is, he who has many nations subject to him.

[5] The term *'Ajam* is applied to any and all people who are not Arabs, but often to the Persians in particular.

of Solomon, Muẓaffaru'ddunyā wa'ddīn Abū Bakr bin Sa'd bin Zangī—may God perpetuate the good fortune of both![1] and increase two-fold the majesty of both! and make every good the final portion of both!—and when he has perused[2] it with a benign glance of royal favour.

VERSE.

If the notice of His Majesty grace it,
It is the picture-gallery of China, with the paintings of the portfolio of Manes.[3]
I trust he will not assume a look of displeasure
At these words, for the Rose Garden is not a place for sadness;
Especially since its fortunate preface
Is dedicated to Sa'd bin Abū Bakr bin Sa'd Zangī.

ON THE EXCELLENCES OF THE MORAL CHARACTER OF THE JUST NOBLE, AMĪR FAKHRU'DDĪN[4]—MAY GOD PERPETUATE HIS EXALTED STATION!

The virgin bride of my meditation, because of her uncomeliness, will not lift up her head, nor raise her despairing eyes from the instep of shame, nor exhibit

[1] *i.e.*, Sa'd, the father, and Abū Bakr, the son.

[2] *Lit.*, "till he shall have perused it."

[3] Manes (Mānī), the founder of the Manichœans, was a painter of marvellous skill, who lived in the reign of Sapor (Shāhpūr), the son of Ardshir Bābakān. He was burnt alive by order of king Bahrām.

[4] The Vazir of Abū Bakr, and of his successor.

herself in the company of the lords of hearts, till such time as she is graced with the ornament of approbation of the Great Noble, the Devout,[1] the Just, the Aided of God, the Victorious and Triumphant through God's help, the Prop of the Imperial Throne, the Counsellor of State, *the Refuge of the Poor, the Asylum of the Indigent, the Patron of Scholars, the Friend of the Pious, the Defender of Islām and the Muslims, the Pillar of Kings and Sulṭāns, Abū Bakr bin Abī Naṣr—may God prolong his life! and exalt his dignity! and expand his breast* (with joy)! *and double his recompense!*

COUPLET.

Whosoever is in the shadow of his favour,
His sins are righteousnesses, and his foes friends.

To each of all his slaves, and the most menial[2] of his servants, a distinct duty is assigned, in the discharge of which if they think proper to be negligent and indolent, they assuredly lay themselves open to censure, and put themselves in a position for reprehension—except[3] the class of Darweshes (of which

[1] See note 1, p. xiii.

[2] *i.e.*, "the servants who sit in the ante-room, where those who enter have their shoes," or "those who sit outside the carpet;" *ḥawāshīyi khidmatgārān*, "menial servants," "domestics," should be added to the vocabulary of the text.

[3] The "exception" applies to the "censure" and "reprehension." The reasoning is,—Darweshes, too, have a duty to discharge; but whether they discharge it or not, they are not liable to censure.

body, I, Sa'dī, am a member); on these devolves the duty of showing gratitude for the favours of the great; and to speak well of, and pray for, blessings on all people is obligatory on them; and the discharge of such a duty is better effected in absence than in presence, since the latter is akin to affectation, while the former is far removed from dissimulation. May they be coupled with acceptance![1]

VERSE.

The sky's crooked back became straight with joy
In that dame Nature gave birth to a son like thee!
It is the essence of wisdom, if the gracious kindness of the Creator of the world
Distinguishes a servant for the benefit of all.
He who lives a virtuous life obtains everlasting happiness;
For, after him, the mention of his good deeds will keep his name alive.
Whether the learned praise thee or not (is of little consequence);
The face of a beauty needs not the tire-woman.

AN APOLOGY FOR FAILING TO ATTEND (THE ROYAL COURT); AND THE MOTIVE FOR CHOOSING RETIREMENT.

The faultiness and neglect[2] which attach to the assiduity of my service at the Court of His Majesty

[1] *i.e.*, May the prayers be heard by God.

[2] "neglect," "omission," should have been added to the meanings of *taḳā'ud* in the vocabulary of the text.

are owing to this:—A body of Indian sages were once discussing the excellences of Buzurjmihr,[1] and after all could speak of no fault but this, to wit, that he was slow of speech, that is,[2] delayed long, and his hearers had to wait a long time before he brought out his words. Buzurjmihr heard (this) and said, "It is better to reflect on what I shall say than to suffer remorse for what I have said."

Distichs.

Trained and experienced orators, venerable old men,
Ponder well, then give utterance to their thoughts.
Proceed not with speech inconsiderately;
Speak well! if thou speak tardily, what matter?
Reflect, then speak;
And cease before they cry "Enough!"
By the faculty of speech (it is that) man is superior to the brute.
A brute-beast is better than thou, if thou say not what is right.

How much more then, were I to display boldness in pursuing speech in the presence of the distinguished nobles and lords of the Court of His Majesty —*may his victory be glorious!*—which is the place where wise men meet, and the centre round which profound doctors gather, might I be guilty of presumption, and be producing my trumpery wares in

[1] Buzurjmihr was the prime minister of Nūshīrvān, king of Persia.

[2] The word rendered "slow" is an Arabic one, and, apparently, one not generally known; the Author therefore explains it in Persian.

the august presence (of Majesty); since a glass-bead were not worth a barley-corn in a jewellers' mart, and a lamp would show no light in the sun, and a lofty minaret would appear low at the foot of Mount Alwand.[1]

DISTICHS.

Whoso lifteth high his head pretentiously,
Enemies attack him on every side.
Sa'dī is lowly, free from worldly care;
No one maketh war against the lowly.
Reflection (should come) first, then speech;
The foundation comes first, then the wall.
I'm a maker of flowers,[2] but not in a garden[2];
A beauty am I, but not in Canaan.[3]

They said to Loḳmān the sage[4], "Of whom didst thou learn wisdom?" He replied, "Of the blind; for until they have tried the ground they do not put

[1] Alwand appears to be the same as Alburz, a mountain lying about 20 or 30 miles to the east of Tihrān.

[2] The meaning seems to be, "I am a poet, but I would not presume to make a display in the grand assembly of orators and men of letters to be met in the royal court."

[3] *i.e.*, "I have some pretension to beauty; but I should not be thought one in Canaan, since the surpassing beauty of the patriarch Joseph would be the standard whereby I should be judged there."

[4] Nothing certain is known of this famous fabulist and philosopher. He is generally described as an ugly black slave, who was liberated by his master for his fidelity, and is said to have lived in the time of David; though some assert that he was the son of a sister, or of a maternal aunt, of Job, and lived to the time of Jonah; others, that he was a prophet, and the grand-nephew of Abraham. The general opinion would appear to be that he was the same person whom the Greeks, not knowing his real name, called Æsop, *i.e.* Æthiops. The Prophet Mohammad evidently entertained a high degree of respect for him, for he named a Sura (the thirty-first) of the Ḳor'ān after him.

down their feet." *Look well to the exit before entering.*[1]

HEMISTICH.

Prove thy virility (first) and then take a wife.

VERSE.

Although the cock be dauntless in fight,
To what effect can he strike when opposed to a brazen taloned hawk?
The cat is a tiger in catching a mouse,
But she is a mouse in the fight with a leopard.

Nevertheless, in reliance on the generous disposition of the great, that they will shut their eyes to the defects of the lowly, and take no pains to expose the faults of inferiors, I have inserted a few words in this book, in a concise manner, in the way of rare events, and proverbs, and poetry, and tales, and the manners and customs of ancient kings; and I have spent a portion of precious life on it. These were the motives for composing the Gulistān, *and my success is due to God.*

VERSE.

This composition[2] (of mine) will endure for years,
(While) every particle of the dust of which we[3] are composed will be scattered far and wide.

[1] This would appear to be the parallel proverb of our "Look before you leap."

[2] I take *nazm* and *tartīb* in the sense of *manẓūm* and *murattab*, both signifying "composed," "a composition." Had the author intended *nazm* to convey the idea of "verse," I doubt whether he would have coupled it with *tartīb*.

[3] That is, the monarch, the vazīr, and all who are mentioned in the Pre-

In short, it is a durable token that will survive us,[3]
For I[3] perceive no permanence in life.
Perhaps a pious man, some day, out of compassion,
Will invoke a blessing on the work of Darveshes.

On mature consideration of the arrangement of the book, and the ordering of the chapters, the abridgement of the language seemed advisable; thus this beautiful mead, and superior garden came, like paradise, to have eight gates (or chapters). It was abridged that it might not have the effect of wearying; *and God graciously prospered it to the close.*

DISTICHS.

It was six hundred and fifty-six years from the flight:
At that time a joyous life[1] was mine.
My object (in writing) was to instruct; I have spoken,
Have committed my work to God, and taken my way.

CHAPTER I.—On the Character of Kings.
CHAPTER II.—On the Moral Qualities of Darweshes.
CHAPTER III.—On the Excellence of Contentment.
CHAPTER IV.—On the Advantages of Silence.
CHAPTER V.—On Love and Youth.
CHAPTER VI.—On Feebleness and Old Age.
CHAPTER VII.—On the Effect of Education.
CHAPTER VIII.—On the Duties of Society.

face, according to some. But we may take *mā* as referring to Sa'dī alone. The singular and the plural pronoun are often used indiscriminately by Persian authors.

[1] *Lit.*, "time;" but the sense is, "those were the happy days when the 'celestial fire' burnt bright within me, and I was absorbed in the pleasant task of composition." All the translators appear to have quite missed the sense of these verses. The date gives 1258 A.D. as that of the Gulistan.

CHAPTER I.

ON THE CHARACTER OF KINGS.

STORY I.

I heard of a king that he made the sign[1] to put a captive to death. The poor wretch, in a state of despair, began abusing the king in the tongue[2] he spoke, and using foul language; for they say,[3] "He who despairs of life, speaks out whatever he has in his heart."

VERSE.

When a man despairs, his tongue grows long;
As the over-matched cat springs at the dog.

COUPLET.

At the moment of necessity, when (the chance of) flight remaineth not,
The hand seizeth the point of the sharp sword.

[1] This might also be translated, "gave an order."

[2] *Lit.*, "in the speech he possessed or had." The Gaelic idiom is precisely similar.

[3] *Lit.*, "they have said,"—the perfect used in the sense of the present.

The king asked, "What does he say?" A good-natured vazīr said, "My lord! he says '*And those who control their wrath, and those who forgive men; and God loveth the beneficent.*[1]'" The king was touched with pity for him, and gave up the intention of (shedding) his blood. Another vazīr, who was the very opposite of the former, said, "It beseems not people of our class to speak aught but truth in the presence of kings. The man abused the king, and uttered improper language." The king frowned at these words, and said "To me that lie of his is more agreeable than this truth which thou hast uttered; for that aimed at a good purpose,[2] whereas this is based on malevolence; and the wise say,[3] 'Well-meant[4] falsehood is better than trouble-raising truth.'"

[1] *Vide* the Kor'ān, Sūra iii. *'Imrān*, verse 127, Redslob's Edition. The passage in full is, 'And run with emulation to obtain remission from your Lord, and Paradise, whose breadth equalleth the heavens and the earth, which is prepared for the godly, who give alms in prosperity and adversity, who bridle their anger, and forgive men; for God loveth the beneficent.—*Sale.* Mr. Eastwick endeavours to defend the Vazīr from the charge of lying; but vainly, to my thinking. Since the Vazīr deliberately misrepresented the captive's words, I see no excuse for him. But the Prophet of the Musalmāns himself held a lie to be perfectly justifiable, nay, commendable, under the following three circumstances. 1st. When it tended to reconcile persons at enmity with each other. 2nd. When practised in order to obtain any advantage in a war with infidels. 3rd. When practised to please one's wife. To these some add,—4th, When uttered to save the life of a prophet or believer.

[2] *seill*, the saving of the captive's life.

[3] *Lit.*, "have said," the perfect used in the sense of the present.

[4] *Lit.*, "a falsehood which is associated with the doing of good," or, "a falsehood, the object of which is to do good."

COUPLET.

Whoe'er (he be) whose words the monarch carries into practice,
Wrong[1] it were if he counselled aught but good.

The following elegant sentiment was inscribed o the arched entrance of the palace of Farīdūn.[2]

DISTICHS.

The world, O brother! abideth with none:
Fix thy heart on the world's Creator, and that will suffice.
Rely not, nor repose on worldly possessions;
For it (the world) has pampered and slain many such as thou.
When a pure soul is about to depart,
What difference does it make, dying on a throne or dying on the bare ground?

STORY II.

A king of Khurāsān[3] beheld in a dream Sulṭān Maḥmūd[4] (the son of) Sabuktagīn, a hundred years after his death, (and saw) that his whole body had crumbled away and become dust, with the exception of his eyes,

[1] This is the literal meaning of the word, and is preferable, in my opinion, to the meaning of "pity," which is generally given to it.

[2] Farīdūn was the seventh monarch of the first, or Peshdādian dynasty of Persian kings.

[3] The ancient Bactria, lying to the north of the Oxus; but Khurāsān now includes Afghānistān and the country northwards as far as Hīrāt and the Persian frontier.

[4] Sulṭān of Ghaznī. He reigned from A.D. 997 to 1030.

which still rolled in their sockets and looked about. All the wise men proved unequal to the interpreting of this dream, except a darwesh, who accomplished it, and said, "His eyes are still watching, because his kingdom is in the possession of others."

VERSE.

Full many a chief of glorious fame beneath the ground has buried been,[1]
No single token of whose fame on earth's (wide) surface can be seen.[2]
And that old corse which to the dust, in days of yore they did commit—
The earth has so consumed the trust (*lit.*, it), that not a bone remains of it.
The blessed name of Nūshīrwān, by reason of his justice, still
In the world endures, though years have gone since Nūshīrwān his place did fill.
Do good, O man[3]! and count thy days a precious boon ere yet the hour
Arrive, when all the cry will raise, that such an one is now no more.

STORY III.

I heard of a prince that he was short of stature and insignificant looking, while his other brothers were tall of stature and handsome. The king once regarded

[1] *Lit.*, "have they buried."
[2] *Lit.*, "remained."
[3] *Lit.*, "O so and-so!"

him with aversion and contempt. The son, through acuteness and intelligence, discovered (this), and said, "O father! an intelligent man of little stature is superior to a tall fool. Whatsoever is smaller of size is higher of value,[1] for *the sheep is clean whilst the elephant is unclean.*

COUPLET.

The smallest of the mountains of the earth is Sinai; yet it assuredly is
The greatest with God in dignity and rank.

VERSE.

Hast thou heard what a wise lean man
Said one day to a fat fool?
'The Arabian horse, though it be slim,
Is, even so, worth more than a whole herd[2] of asses.'

The father laughed, and the nobles (*lit.*, pillars of the state) approved, and the brothers were vexed to the soul.

VERSE.

So long as a man does not speak,[3]
His defects and his merits lie concealed.
Do not suppose that every reed-thicket is untenanted;
It may be that a tiger lies sleeping therein.

[1] This seems to be a proverb very like our own "Precious goods are contained in small parcels."

[2] The word *tawila* is generally rendered "a stable"; the correct meaning, however, is "a row of animals (horses, asses, &c.) fastened together with one rope." Pegs are driven into the ground between each pair of animals, and the rope is fastened to each of the pegs, and passes round the necks of the animals.

[3] *Lit.*, "until a man shall not have spoken, his defects and merits will have lain concealed."

I heard that at that time a formidable foe appeared against the king. When the armies of both sides faced one another, and were on the point of engaging, the first person who dashed his horse into the fight was that same son, and he cried,

VERSE.

I am not such that on the day of battle thou wilt see my back;
Such an one am I, that in the midst of dust and blood thou may'st see a head.[1]
He who fights, stakes his own life alone;
He who flies on the day of battle, (puts) the life of an army at stake.

He said this, and fell on the soldiers of the enemy, and overthrew several veteran warriors. When he returned to the presence of his father, he kissed the ground (by way) of obeisance, and said,

VERSE.

O thou[2] to whom my person appeared small and feeble!
Never regard bulkiness[3] as a merit!
The slender-waisted horse proves useful
On the day of battle, not the fatted ox.

[1] The sense is "I am one who will fight and die, but never run away. It is more likely that you will see a head (*i.e.*, my head) in the midst of dust and blood, than that you will see my back turned to the field." Translators strangely misunderstand this line when they render it, as they do, "I am one whom thou wilt see as a chief or leader in the midst of dust and blood."

[2] This is translated in accordance with English idiom; the literal translation would be "O so-and-so!" or "O the person!" The pronoun of the second person has no vocative case in Persian, or Urdū, or Hindī.

[3] Mr. Eastwick's translation is "Think not that roughness marks the bold in war," wherein he loses the sense of both *durushtī* and *tā*.

They tell that the soldiers of the enemy were very numerous, while those on this side (were) few. A body was on the point of flying. The son shouted aloud and said, "O men! exert yourselves: never wear the garments of women!"[1] The horsemen were inspired with increased boldness by his words, and charged in a body. I heard that on that same day they obtained the victory over the enemy. The king kissed his (the son's) head and eyes, and embraced[2] him, and increased his regard for him every day, so much so that he made him his heir-apparent. His brothers bore him envy, and put poison into his food. His sister saw (this) from an upper chamber, and slammed the doors.[3] The son, by his shrewdness, understood (this signal), and withdrew his hand from the food, saying, "It is impossible that those possessing merit should die, and those lacking merit should occupy their place.

[1] *i.e.*, "never prove cowards," or "never turn out to be men in women's clothing." It is no uncommon occurrence, I am told, for soldiers in the East to disguise themselves as women, in order to save their lives when flying from the foe.

[2] The ordinary signification of this idiom is, "to seat in the lap." As this, however, can only apply in the case of young children, I prefer the translation given above.

[3] I use the plural, because a *darīchah* generally consists of a pair of *small* (or half) doors, (the word is the diminutive of *dar*, "door") which meet together in the centre of the aperture, and are, each, about 2½ or 3 feet high, and a foot broad. "Window" is scarcely a correct translation of the word.

COUPLET.

No one would pass under the shadow of the owl,[1]
Even if the Phœnix[1] became extinct on the earth."

They acquainted the father with this circumstance. He called the brothers, and gave them a well-merited reproof. Then he assigned to each a portion of the outlying[2] provinces, so that disturbance subsided, and contention ceased; for they say,[3] Ten darweshes will sleep under one blanket, while two kings cannot be contained in one clime.[4]

VERSE.

If a man of God eat half a cake of bread,
He generously gives the other half to Darweshes.
If a king get possession of the seven climes,[4]
He still dreams of conquering another clime.

STORY IV.

A band of Arabian robbers had established themselves on the summit of a mountain, and stopped the passage

[1] The owl is regarded as a bird of ill omen; whereas the Humā is considered to be a bird of happy omen, under whose shadow he who passes is certain of becoming a king, or of attaining to some extraordinary good fortune.

[2] Such is the usual signification of *aṭrāf* in this construction;—*aṭrafi balād*, "frontier provinces," or "provinces lying at a distance from the seat of government."

[3] *Lit.*, "they have said," the perfect used idiomatically in the sense of the English present tense.

[4] A "clime" is the seventh part of the whole habitable world, according

of caravans; and the inhabitants of the (adjacent) districts were terrified by their devices, and the army of the Sul ān defeated; for the reason that they had got possession of an inaccessible retreat on the top of the mountain, and made it their refuge and place of abode. The governors of the provinces of that quarter took counsel as to averting their mischief, (reasoning) that if this band continue for a long time in this same manner, resistance (to them) will become impossible.

DISTICHS.

A tree which has but now taken root,
Will come up from its place by the strength of a single person.
But if thou leave it as it is for a time,
Thou wilt not tear it up by the root with a windlass.
It is possible to stop up the source (of a stream) with a bodkin;
If it swells, it would be impossible to cross it on an elephant.

It was so determined that they deputed a person to act as a spy on them (the robbers); and they (themselves) watched their opportunity, until they (the robbers) had made an attack on a tribe, and their dwelling-place was left unoccupied. They (then) despatched some trained and experienced warriors, who lay concealed in a defile of the mountain. At night, when the robbers returned, their expedition accomplished, and their booty brought with them, they

to Oriental opinion. Each clime, therefore, comprises several countries. "The seven climes" will therefore signify "the whole world," and not, translators generally render it, "seven countries."

deposited the articles of plunder, and laid aside their arms. The first enemy that attacked them was sleep. As soon as one watch of the night was over,—

COUPLET.

The sun's orb disappeared [*lit.* went] in darkness
Jonas entered the mouth of the fish[1]—

the valiant men leaped forth from their ambuscade, and bound the hands of all, one by one, behind their backs, and, in the morning, brought all of them to the king's court. The king commanded all to be put to death. It happened that among them was a stripling, the fruit of the prime of whose youth had but just appeared, and the verdure[2] of the garden of whose cheek had just sprouted. One of the vazīrs kissed the foot of the king's throne, and placed the face of

[1] This is just the sort of passage on which the commentators love to exercise their ingenuity. Sa'dī's meaning most probably is, simply, that "the sun had set,"—the last line of the couplet being only a metaphorical expression of the same fact. Some commentators say, however, that not only is this a simile, whereby the sun is compared to Jonas, &c., but that the poet meant to convey the idea that the sun was in the constellation of Pisces (*ḥūt*) at the time; others say that *kurṣi khurshed* means "the hot fresh cakes" (of the evening meal), that *siyāhī* means, "the darkness of their stomachs," *Yunas*, signifies "the pupil of the eye," *dahāni māhī*, "the eye-lids," because of their resemblance to *the mouth of a fish*; thus the passage conveys, not simply the idea that the "sun had set," but also the idea that the robbers "had eaten their supper," and "closed their eyes." This interpretation is certainly ingenious.

[2] The words *sabza* and *khaṭṭ* are commonly applied to incipient whiskers. The meaning of the passage is, "his whiskers had just begun to appear."

intercession on the ground, saying, "This lad has not yet tasted the fruit of the garden of life, nor enjoyed the prime of youth; what I hope from the generosity and kindliness of disposition of His Majesty is, that by granting the youth's life to this slave (the vazīr), he will confer an obligation on him." The king frowned at these words, since they accorded not with his superior judgment, and said,—

COUPLET.

"No one whose origin is bad ever catches the reflection[1] of the good. Education, for the base-born, is as a walnut on a dome.[2]

It is far better to cut off their brood of iniquity, and to root out their tribe is the very best thing possible; for to extinguish a fire and leave the embers, or to kill a viper and preserve its young, is not the act of wise men.

VERSE.

Were the clouds to rain the water of life,
Thou would'st never eat fruit from the boughs of the willow.
Waste not thy time on the base;[3]
For thou can'st not eat sugar from the mat-reed."[4]

[1] That is, "the habits and nature of the good exercise no influence on the bad, even if they be for a long time intimately associated." "Reflection should be added to the meanings of *partau* in the vocabulary of the text.

[2] "As a walnut has no hold on a dome, so education has no hold on the base." This simile is of frequent occurrence in Persian.

[3] *i.e.*, "Waste not thy time in vain efforts to educate and improve the base."

[4] *i.e.*, "the reed of which mats are made."

When the vazīr heard these words, he approved of them whether he would or not, and extolled the excellence of the king's judgment, and said, "What His Majesty—*may his dominion be perpetuated!*—says, is essentially right, and is an unanswerable argument; but the fact is, if he continued to be brought up in intimate association with the wicked, he would be imbued with their nature, and become one of them. But this slave hopes that he will be educated in the society of good men, and will adopt the character of the wise; for he is yet but a child, and the habits of wrong-doing and the perverseness of that band have not become permanently fixed in his nature; and in the traditions of the Prophet it is (thus written):—*There is no child but what is born within the pale of the true religion* (i.e., Islām); *afterwards his parents make a Jew of him, or a Christian, or a Magian.*

VERSE.

The son[1] of Noah associated with the wicked;
And so) his family's possessing the prophetic office was lost.
The dog of the Companions of the Cave,[2] for a time,
Followed the footsteps of the good, and became a man.[3]

[1] *scill.* "Canaan," by a second wife, according to Mohammadan teaching.

[2] These were seven (or five, or three—for tradition differs as to the precise number) Christian youths of Ephesus, who, to escape the persecution of the Emperor Decius, hid themselves in a cave, wherein they slept till the reign of Theodosius the Younger, that is, to say, for upwards of 150 years. —*Vide* the Kor'ān, Sūra xviii, *Al Kahf* (The Cave).

The dog, tradition has it, will be admitted into Paradise in the person

He said this, and a body of the king's counsellors joined him in interceding; so that the king abandoned the idea of shedding his (the youth's) blood, and said, "I pardon[1] him, although I do not think it right.

QUATRAIN.

Knowest thou what Zāl said to the valiant Rustām?
'One may not deem a foe weak and helpless.
I have often seen water from a tiny source,
When it increased in bulk, carry away a camel with its load.'"

In brief, they brought up the boy tenderly and kindly, and appointed a well-educated master to educate him; so that he taught him elegance of address, and the mode of replying (to an address), and all the polite accomplishments requisite in the service of kings; and he was approved in the eyes of all. One day the vazīr mentioned a few of his good qualities in the presence of the monarch, saying, "The teaching of the wise has had some effect on him, and has expelled his former ignorance from his nature; and he has adopted the habits of the wise." The king smiled and said:—

of the Prophet Balaam, and Balaam will be cast into hell in the form of the dog. It will be observed that the poet says "*became* a man;" this the commentators explain by saying "so certain is Sa'di of God's word coming to pass, that he speaks of the future as though it had actually taken place."

[1] *Lit.*, "I have pardoned him."

COUPLETS.

Thou hast been nourished with our milk, and hast grown up amongst us;
Who informed thee then that thou art a wolf's whelp?
When the nature is a nature of evil,
Naught will the instruction of the teacher avail.

COUPLET.

Ultimately the wolf's whelp will become a wolf,
Even though he grow up among men.

A year or two passed away after this, (when) a band of dissolute fellows of the quarter joined him, and they entered into the bond of fellowship, till, at a favourable opportunity, they slew the vazīr with his two sons, and carried off immense wealth, and he (the youth) took the place of his father in the robbers' cave, and beeame a rebel. The king (on hearing it) seized the hand of amazement with his teeth[1], and said:—

VERSE.

"How can one make a good sword out of bad iron?
A worthless person cannot, O sage! become, by education, a person of worth.
The rain, in the geniality of whose nature no difference exists,
Causes tulips to grow in a garden, and weeds in brackish soil.

[1] Biting one's hand, or finger, is a common way of manifesting surprise, grief, and rage, in the East—similar to our "biting the lips."

VERSE.

Brackish soil will not produce spikenard ;
Waste not the seed of labour on it.
To do good to the wicked is the same as
Doing evil to the good."

STORY V.

I saw, at the gate of the palace of Ughlumish[1], the son of an officer, who possessed an intelligence and sagacity, and an understanding and acuteness, beyond all description. Even from the time of childhood the signs of greatness were manifest on his forehead, and the brilliance of the beams of genius was conspicuous on his brow.

COUPLET.

Over his head, by reason of his intelligence,
The star of greatness shone.

In short, he found favour in the eyes of the Sultān, for he possessed beauty of person and perfection of mind; and the sages say[2] 'Wealth consists in the mind,[3] not in money; and greatness lies in wisdom, not in years.'

[1] A prince of Persian 'Irāk, who commenced his reign A.H. 612 (A.D. 1215—16).

[2] *Lit.*, "have said."

[3] This first part of the quotation is a translation of the tradition (*ḥadīṯ*),

COUPLET.

The boy who is an old man in (point of) wisdom,
Is held great in the estimation of the wise.

His compeers envied his high station, and accused him of an act of treason, and strove in vain to put him to death.

HEMISTICH.

What can enemies do when the friend is kindly disposed?

The king asked, "What is the reason of their enmity towards thee?" He said "Under the shadow of his majesty—*may his dominion last long!*—I have pleased all, except the envious, who will not be content save with the cessation of my good fortune: and may the good fortune of his majesty continue long!"

VERSE.

This I can do—not vex the heart of any one.
What can I do to the envious man? For he is in trouble from his own mind.
Die! that thou may'st escape (thy pain), O envious one! for this is a malady,
From the annoyance of which thou canst not escape but by death.

al ghanīyu ghanīyu'n nafs, "the (truly) rich (is) the rich of soul," wherein is no mention of *hunar* or "merit." Hence the texts which put the word *hunar* in the place of *dil* are, as the best commentators argue, quite wrong.

VERSE.

The unfortunate eagerly desire
The cessation of favours and dignities to the fortunate.
If the bat cannot see by day,
What fault of the sun's source of light is that?
If thou desire the truth,—a thousand eyes thus
Blind, are better than the sun dark.

STORY VI.

They tell of a king of Persia, that he had stretched out the hand of oppression to the property of his subjects, and begun practising tyranny and annoyance to such an extreme, that the people were wearied to death by the devices of his injustice, and, in consequence of the severity of his tyranny, took the road of exile. When the population decreased, and the revenue suffered loss, the treasury remained empty, and enemies pressed on all sides.

STANZA.

Whosoever desires a succourer in the day of adversity,
Bid him strive to act generously in the day of prosperity.
The devoted slave,[1] if thou cherish him not, will forsake thee.
Practise kindness, practise kindness, (I repeat), that the stranger may become thy devoted slave.

[1] *Lit.*, "the slave with a ring in his ear." The ring in the ear is the badge of servitude in the East.

They were once reading the Shāhnāma[1] in his sitting-room,—about the decline of the dominion of Zaḥḥāk[2], and the reign of Farīdūn.[2] The vazīr interrogated the king, saying, "Farīdūn had no treasure or followers; how was it that the sovereignty was settled on him?" He replied, "As thou hast heard —a vast body of people rallied round him in favour and support, and strengthened him, (so) he obtained the sovereignty." The vazīr rejoined, "O king! when the flocking round (one) of a people is the means of dominion, why do you scatter *your* subjects? Perhaps you do not care for sovereignty?

COUPLET.

It is always best to cherish the army as (your) life,
For a Sulṭān rules through his army."

The king said, "What is the cause of the soldiery and the people rallying round one?" He replied, "The king must possess benignity, for them to gather round him; and compassion, that they may abide in security in the shadow of his rule; and you possess not one or other of these qualities.

[1] *Lit.*, "the book of the Shāh-nāma. The *Shāh-nāma* or "Record of kings" is the celebrated historical poem of Firdausi.

[2] Zaḥḥak (originally *daḥāk* = ten vices) was a prince, of Arab origin, who usurped the throne of Persia on the death of Jamshīd, the fourth king of the First Dynasty. He was overthrown by Farīdūn.

DISTICHS.

he hardened tyrant cannot rule,
For the wolf cannot discharge the functions of a shepherd.
The king who lays the foundation of tyranny,
Saps the foundation of the wall of his own government."

The counsel of his well-advising vazīr did not suit the monarch's temper; he became wroth at these words, and sent him to prison. No long time had elapsed, when the sons of the king's uncle rose up to contend against him, and demanded their father's kingdom. The people who had been reduced to extremity and dispersed by his oppressive arm, rallied round and supported them, so that the kingdom slipped from his grasp, and was settled on them.

STANZA.

The king who holds oppression of those under his power to be right,
His true friend (even) becomes a powerful foe in the day of adversity.
Be at peace with thy subjects, and abide secure from the foe's hostility;
For the reason that his subjects are the army of a just monarch.

STORY VII.

A king was seated in a ship with a Persian[1] slave, and the slave had never seen the sea, nor experienced the

[1] More correctly, "foreign."

inconvenience of a ship: he began to weep and moan, and a tremor arose in his body. Much as they soothed him, he was not quieted. The king's enjoyment was disturbed by him, (and) he knew of no remedy. A philosopher was in the vessel. He said to the king, "If you allow[1] me, I will silence him by an expedient (I know of)." The monarch replied, "It would be the extreme of kindness and generosity." He directed (it), and so they cast the slave into the sea. He suffered immersion several times; after that, they seized his hair and brought him towards the vessel. He hung on to the ship's rudder with both hands. When an hour or so had passed, he sat in a corner and kept quiet. This pleased the king, and he said, "What artifice[2] was there in that?" He replied, "At first he had not suffered the agony of drowning, nor did he know the value of the safety of a ship. Similarly, he knows the value of prosperity who has been involved in a misfortune."

STANZA.

O sated one! barley bread is unpalatable to thee:
That which is ugly in thy eyes is the object of my love.
To the Houris of Paradise Purgatory would seem Hell:
Ask the inmates of Hell; (they will say) Purgatory is Paradise.

[1] *Lit.*, "bid" or "command."

[2] I am of opinion that *ḥikmat*, in this construction, never means "mystery" or "secret expedient" or "wisdom," as translators render it; but that it has the precise signification of our word "dodge," when we say "What is the dodge of this?" or "what dodge is there in this?"

COUPLET.

There is a difference between him who folds his love to his bosom,
And him who keeps a pair of expectant eyes fixed on the door.[1]

STORY VIII.

They said to Hurmuz[2], "What fault did you see in your father's vazīrs that you ordered their imprisonment[3]? He replied, "I perceived no fault; but I saw that fear of me was boundless[4] in their hearts, and that they had not full confidence in my promise, (and so) I apprehended that, through dread of injury to themselves, they might form the design of destroying me; I therefore put in practice the maxim of the wise, who say,[5]—

STANZA.

O wise man! fear him who fears thee,
E'en though thou could'st be successful in the contest with a hundred such as he.
Seest thou not that, when the cat is brought to bay,
She tears out the leopard's eyes with her claws?
The reason why the serpent bites the shepherd's foot is this,—
It fears he will crush its head with a stone.

[1] Watching for the entrance of his love.

[2] The son of Nūshīrwān.

[3] Or, simply, "that you imprisoned them:" *farmūdan* is often merely the respectful form of *kardan*.

[4] There is an error in the text here—*be girān*; it should be *be karān* = "without shores," "boundless."

[5] *Lit.*, "who have said."

STORY IX.

A king of Arabia was ill in his old age, and had given up all hope of life. Suddenly a horseman came in at the gate, and said, "Good news for you! Such and such a fort have we taken by the auspicious fortune of your majesty, and made prisoners of the enemies; and the soldiery and population of that quarter have submitted bodily to the authority of your majesty." The king heaved a cold sigh, and said, "These glad tidings are not for me, (but) for my enemies, that is, for the inheritors of my dominion.

STANZA.

Fond life, alas! has passed in this hope,
That what I desired might come to pass.[1]
The hope entertained has been realized; but of what advantage is it? since
No hope have I that my past life will return.

STANZA.

The hand of death has beaten the drum of departure.
O my two eyes! bid adieu to the head!
O palms of my hands, fore-arms, and upper arms!
All say farewell to one another.
Before me, who am fallen into the foe's wish,[2]
Pass for the last time in review, O friends!
My time has been passed in ignorance:
I have not done so, (but) do you be on your guard."

[1] *Lit.*, "that what is in my heart, might come in at my door."

[2] *i.e.*, "the hands of death," or simply "death." I quite agree with M. Defrémery in holding it impossible to approve Mr. Eastwick's translation of these verses.

STORY X.

I was assiduously engaged in devotion at the head of the tomb of the prophet Yaḥyā[1]—*peace be on him!*—in the congregational[2] mosque of Damascus. A king of Arabia, who was notorious for injustice, came to visit the shrine, and repeated his prayers, and sought (of God) the granting of his wants.

COUPLET.

Poor and rich are the slaves of the dust of this door,
And the richer are the more needy.

He then turned his face towards me and said, "On account of the high position which pertains to the prayers of darweshes, and the sincerity of their dealings, turn your heart[3] (towards God) along with me, for I am in dread of a powerful enemy." I said to him, "Have pity on your wretched subjects, that you may suffer no annoyance from a powerful foe."[4]

[1] St. John the Baptist.

[2] *i.e.*, the mosque in which the congregational prayers of Friday are performed; it is so called because it *collects* the people for a time. This mosque was formerly a church, wherein the remains of the Baptist were said to be interred.

[3] *i.e.*, unite your prayers with mine.

[4] This is a paraphrase of the *ḥadīṣ*, or tradition, *arḥamū man fi'l arẓi raḥimakum arraḥmānu*, "Show mercy to those who dwell on the earth, that God the Merciful may show mercy to you."

VERSE.

With powerful arms, and strength of fingers[1],
It is a sin to crush the (grappled) hand[1] of the feeble wretch.
Does he not fear, who no mercy to the fallen shows,[2]
That, if he be brought low, no one will hold out[3] a helping hand to him?
He who sows the seed of evil and hopes for good,
Racks his brain uselessly, and imagines a vain thing.
Take out the cotton-plugs from thy ears,[4] and dispense justice to thy people.
If thou wilt not dispense justice—(remember) there is a day of justice!

DISTICHS.

Men are fellow-members (of one body)[5],
For, in (their) creation, they spring from one original.[6]
When fortune afflicts any one member,
Ease for the other members no longer remains.
Thou who art unconcerned at the sufferings of others,
It is not fit that people should give thee the name of man.

[1] *Sari dast* may signify "the hand," "the fingers," or "the finger-tips." The figure here used is borrowed from the game of *panja*, common in the East, which consists in two people seizing each other's hands, so as to have finger between finger, and the one trying to twist the hand of the other.

[2] The allusion here is to the *ḥadīṣ*, or tradition, *man lā yarḥam lā yurḥam*, "Whoso showeth no mercy, no mercy is shown to him."

[3] *Lit.*, "No one will catch hold of thy hand."

[4] *i.e.*, "be not deaf to the cries of your people for justice." It is a common custom for Orientals to plug their ears with cotton, either on account of pain in the ear, or to keep out the cold.

[5] *i.e.*, "the human race is the body, as it were, of which each individual man is a member."

[6] or "essence," *i.e.*, Adam's seed.

STORY XI.

A darwesh whose prayers were answered (of God) made his appearance in Baghdād.[1] They informed Hajjāj bin Yūsuf.[2] He called him, and said, "Offer up a prayer for my good." He said, "O God! take away his life!" "For God's sake!" exclaimed he, "what prayer is this?" "It is a prayer," he replied, "for thy good, and that of all Muslims." "How so?" asked he. He replied, "Wert thou to die, the people would be saved from affliction from thee, and thou from sins."

DISTICHS.

O thou people-oppressing ruler!
How long will this mart[3] continue to be warmly carried on?
Of what use will dominion prove to thee?
Thy dying is preferable to the oppression of men.

STORY XII.

A certain unjust monarch asked a devotee, "Which of the acts of devotion is the best?" He replied, "For

[1] Originally *bāghi dād* or "the garden of justice;" so named, because Nūshīrwāh used to visit it once a week to dispense justice.

[2] He was the Governor of Arabian 'Irāk for two years, and of Khurāsān for 20 years, under the Khalifa 'Abdu'l Malik bin Marwān, and was notorious for his tyranny.

[3] *i.e.*, "how long will these dealings—your oppressing and your people's suffering oppression—continue." This peculiar idiom is very common in the East. I have often met with it in India in such expressions as *rishwat kā bāzār garm hai*, i.e., "bribery is actively carried on."

thee, the mid-day sleep, that for that short while[1] thou mightest not torment thy subjects."

STANZA.

I saw a tyrant asleep at mid-day:
I said, "This man is a pest; better is it that sleep has hold of him.
He whose sleeping is better than his waking,
Such a bad-lived (wretch) is better dead."

STORY XIII.

I heard of a king that he once[2] turned night into day in the enjoyment of pleasure, and at the height of intoxication was saying,—

COUPLET.

"There is no more pleasant moment for me in the world than this!
For I have no thought of good or ill, and no concern on anybody's account."

A darwesh was lying naked outside, in the cold: he heard this, and said:—

COUPLET.

"O thou, the like of whose good fortune exists not in the world!
I grant that thou hast no concern for thyself; hast thou no concern for me either?"

[1] *Lit.*, "for that one moment." The "mid-day sleep" is, as a rule, a very short one, and hence the use of the expression.

[2] *Lit.*, "that he turned a night into day."

This pleased the king. He put a bag of a thousand dīnārs out of the window, and said, "Hold out thy skirt!" He replied, "Whence shall I get a skirt, seeing that I have no garment?" The greater pity touched the king for his wretched state; he added a robe to it (the bag), and sent it out to him. In a very short time the darwesh spent and squandered the money and returned.

COUPLET.

Money abideth not in the hands of devout men;[1]
Nor patience in the heart of a lover, nor water in a sieve.

At a time when the monarch had no care for him, they spoke of his predicament. The king became angry, and frowned;—and it is apropos of this that the sagacious and experienced say,[2] One should be well on one's guard against the hastiness of temper and impetuosity of kings; since their serious attention is generally given to important affairs of the kingdom, and they will not endure the press of the vulgar; at one time they get displeased at a salutation, and at another they will bestow a robe for a rude word.

DISTICHS.

The favours of a king are debarred to him
Who watcheth not the opportune moment (to make his request).

[1] *Lit.*, "men who are free from worldly care;" *i.e.*, those who have withdrawn from the world, and devoted themselves to religion.

Lit., "have said."

Till thou perceive scope[1] for speech beforehand,
Do not sacrifice thy dignity by speaking uselessly.

The king said, "Drive away this impudent and prodigal mendicant, who in so short a time has squandered so much wealth; for the treasure of the state treasury is the morsel of the poor, and not the meal of the fraternity of devils![2]

COUPLET.

The fool who sets up a camphor[3] candle in bright day—
It will soon happen that he has[4] no oil in his lamp at night."

A well-advising vazīr said, "O lord of the whole earth! it seems advisable to me that, to such persons as this, an allowance, sufficient for subsistence, should be permanently[5] issued, by instalments, in order that

[1] "Scope," "field," "room," are almost the literal signification of *majāl*, and should have been added to the meanings of the word in the vocabulary of the text-book.

[2] *i.e.*, "of wasteful wretches." The idea, nay, the very words are taken from the Kor'ān, Sūra xvii, *Al Asrá* (The night journey), verse 29, *inna 'l mubaẕẕirīna kānū iḵẖwāna 'shshayāṭīni, wa kāna 'shshaiṭānu li rabbihi kafūran*, "Of a surety squanderers are the brethren of devils, and the devil was ungrateful to his Lord."

[3] The word *kāfūrī* seems to puzzle translators greatly. It simply signifies "composed of camphor," as camphor enters largely into the composition; and not, "white as camphor," as is generally supposed. The camphor is added to give a pleasant scent to the light, or candle.

[4] *Lit.*, "that he will not have."

[5] Translators lose sight of the word *dāsht* in this passage. The vazīr's words are intended to convey the idea that the allowance to such men as this mendicant should be given *continuously*, and not *occasionally*.

they may not be extravagant in their expenditure. But what thou sayest[1] as to driving away[2] and prohibiting—it befits not the character of the magnanimous to make one hopeful by kindness, and again to render him dispirited by disappointment."

COUPLET.

Open not of thyself the door of eager desire:
When it is open, close it not with roughness.

COUPLET.

The bird flies to the place where there are pickings;
It does not go to the place where there is nothing.

STANZA.

No one ever sees the thirsty (pilgrims) of Hijāz[3]
Crowd together on the shore of the briny sea.
Wherever there is a sweet spring,
Men, birds, and ants flock round.

STORY XIV.

A certain king of former times used to be remiss in the government of his kingdom, and used to treat his

[1] *Farmūdan* is frequently used, respectfully, for *guftan*, "to say," and as implying no command.

[2] This is one of the original meanings of the word *zajr*, and is evidently the meaning intended to be conveyed here.

[3] Hijāz is that large and famous province of Arabia containing the two sacred cities Mekka and Al Madina. Arab geographers differ much as to its limits.

troops hardly.[1] As a matter of course a formidable enemy rose up,[2] (and) all turned their backs, and set their faces towards flight.

DISTICHS.

When they (monarchs) withhold their hoards from the soldier,
He will be unwilling to put his hand to the sword.
What heroism will he show in the ranks of battle,
Whose hands are empty of the means of subsistence?

One of those who acted treacherously was a friend of mine. I upbraided him, saying, "Base is he, and thankless, and an ungrateful wretch, who for a trifling change for the worse[3] in his condition, deserts his old master, and puts out of view[4] the obligations of favours continued for years!" He replied, "If thou wilt kindly excuse me, it will be nothing but just[5]; for my horse was without barley, and my saddle-cloth was in pawn. One cannot show such valour as to risk one's life for a Sultān who practises niggardliness with his gold towards his soldiery."

[1] It is difficult to find a word that will convey the exact signification of *bar sakhī* in this passage. The exact meaning is that "he withheld the pay of the troops, and starved them."

[2] *Lit.*, "showed his face," hence "appeared," "rose up."

[3] *Taghayyur*, alone, means, simply, "change," but in such constructions as that in the text, it always signifies a "change for the worse."

[4] *Lit.*, "folds up," as a carpet.

[5] There should be a *dash* (for a semicolon) in the text after *shāyad*.

COUPLET.

Give money to the soldier in order that he may give his life[1] for thee.
If thou wilt not give him money, he will wander forth in the world.[2]

VERSE.

When the warrior has his belly full, he will attack valorously;
And the empty of belly will take vigorously to flight.

STORY XV.

A certain vazīr who had been dismissed from office entered the company of darweshes, and the blessing of their communion took effect on him, and put him in possession of peace of mind. The king became well-disposed towards him again, and bade him resume office. He declined, and said, "Being out of office is better than employment.

QUATRAIN.

Those who seat themselves in the nook of safety,
Muzzle the teeth of dogs and the mouths of men;
Tear up the paper and break the pen,
And escape the hands and tongues of captious men."

The king said, "I indeed require a capable man of

[1] *Lit.*, "head."
[2] *i.e.*, "he will forsake thee, and seek service elsewhere."

sense, who is fitted for the government of the kingdom." He replied, "The sign of a (man's being a) capable man of sense is this,—that he engage not in such affairs."

COUPLET.

It is on this account that a Humā is superior to all other birds,
That it feeds on bones, and molests not any bird.

STORY XVI.

They said to the Lynx, "For what reason didst thou choose the office of attending on the Lion?" He replied, "Because I eat the remains of his prey, and live secure from the malignity of enemies in the protection of his overawing influence." They said, "Now that thou art come under the shadow of his protection, why dost thou not approach nearer, that he may include thee in the body of his special followers, and reckon thee among his devoted servants?" He replied, "I am not so inapprehensive of his fury."

COUPLET.

If a Guebre kindle his fire for a hundred years,
(Yet) if he fall into it but once, it burns him.

It happens at times a counsellor of his Majesty the Sulṭān obtains gold, at other times it may be that his head goes; and the sages say,[1] It behoves one to beware of the fickleness of disposition of monarchs; for at one time they become angry at a salutation, while at another they bestow a robe for an abusive word; and they say,[1] Great wit is a merit in courtiers, but a fault in wise men.

COUPLET.

Do thou continue to conduct thyself with dignity and gravity;
Leave fun and pleasantry to courtiers.

STORY XVII.

One of my friends came to me complaining of his adverse fortune, and said, "I possess (but) scanty means of subsistence, and a large family, and I cannot bring myself to endure starvation; and it often occurs to me to migrate to some other land, that living may somehow be rendered practicable, and no one may know any good or ill of me.

COUPLET.

Many a hungry man has slept[2] (his last sleep), and no one knew who he was.[3]
Many a life has departed,[4] over which no one shed a tear.

[1] *Lit.*, "have said."
[2] *Khuftan* is used both in the sense of "to sleep" and "to die."
[3] *Lit.*, "he is," according to Persian and Hindūstānī idiom.
[4] *Lit.*, "has come to the lips," and then, "has escaped."

Then again, I am apprehensive of the rejoicing of my enemies (over my misfortunes), lest they laugh scoffingly behind my back, and attribute my exertions in behalf of my family to inhumanity, and say:—

STANZA.

Look at that fellow so careless of those dependent on him![1]
He will never see fortune's face;
(For) he chooses bodily ease and comfort for himself,
And leaves his wife and family to starve.

And, of accounts, as thou art aware, I know something. If by thy aid a mode (of earning a livelihood) be assigned me, which would be the means of setting my mind at ease, I should be under obligation to thee for the whole of my remaining life."[2] I said, "Brother! the service of kings has two sides to it,—hope of subsistence,[3] and danger to life; and it is contrary to the opinion of the wise to incur danger to life through hope of subsistence.

STANZA.

No one comes to the house of the poor man,
Saying, 'Pay the tax on your land and garden.'
Either be content with the gnawing[4] of care,
Or place thy vitals before the crow."

[1] Or, a little freely, "Look at that shameless fellow."

[2] *Lit.*, "I should not be able to come out free of the obligation for the rest of my life."

[3] *Lit.*, "bread."

[4] This meaning should be added to those under the word *tashwish* in the vocabulary of the text.

He replied, "These words which thou hast uttered are not applicable to my case, and thou hast not returned an answer to my request. Hast thou not heard it said,[1] 'If one is not unfaithful to his trust, his hand does not tremble on rendering account?'

COUPLET.

Rectitude is the means of pleasing God.
I have never seen one who was lost on the right path.

Moreover, the sages say,[2] Four people are reduced to great straits by four people,—the tax-payer by the Sultān, the thief by the watchman, the rake by the informer, and the harlot by the superintendent of police. What fear has he of being called to a reckoning, whose accounts are clear?

STANZA.

Commit no extravagance in office, if thou desire
That, at the time of thy being dismissed, thy enemy's field of action be confined.
Remain thou pure, O brother! and have no fear of anyone:
It is the unclean garment the washerman dashes against the stone.[3]

[1] *Lit.*, "hast thou not heard that they say."

[2] *Lit.*, "have said."

[3] A washerman in India, after first steeping and boiling linen in goat's ordure, carries it to the bank of a river, or the margin of a tank (as may be convenient), where a stone slab is set up at an angle of about 20° open towards the water. He there stands in the water, and after rubbing the clothes with

I rejoined, "Bearing on thy case is the story of the fox which some people saw running away, and he was going along with great difficulty.[1] Some one said to him, 'What calamity is it that is the cause of so much alarm?' He replied, 'I have heard that they are pressing camels into service.' They said, 'Fool! What relation does a camel bear to thee? and what resemblance hast thou to it?' 'Cease!' he replied, 'if the envious, to serve a purpose, say He too is a camel's young one, and I am taken, who will be concerned for my deliverance? And ere the antidote be brought[2] from 'Irāk, the snake-bitten one will be dead.' Thou possessest merit and honesty, and piety, and trustworthiness,[4] but, in the same way,[5] malignant men are lying in wait, and impeachers are lurking in corners; if they represent whatever excellence of character thou possessest to the king as the exact opposite thereof, thou wilt fall in the way of the king's displeasure; in that case who would find room for a

ashes, dashes them against the stone till they are tolerably clean; he then rubs them with soap, and repeats the process of beating against the stone till they become quite clean. After that he takes them home again, and boils them in rice water, and then wrings and dries them.

[2] *Lit.*, "falling and rise," or "stumbling along."

[3] *Lit.*, "shall have been brought."

[4] This might be as correctly rendered "confidence," or "freedom from fear of evil."

[5] The *similarity* between the two cases just compared, which is implied in the word *hamchunān*, consists, evidently, in the both having enemies on the watch to destroy; hence the occurrence of the words "in the same way" in this place.

word for thee? I therefore think it best for thee to carefully guard the possession of contentment, and renounce the seeking of authority; for the wise say:[1]—

COUPLET.

In the depths of the sea is incalculable riches;
But, if thou desire it, safety is on the shore."

When my friend heard these words, he became displeased, and frowned, and began giving utterance to angry words, saying "What sense is this? and what practical wisdom,[2] and understanding, and knowledge? And the saying of the sages, that 'Friends prove useful in prison; for at one's table all show themselves friends,' has proved correct.

STANZA.

Do not count him a friend, who in prosperity sounds
The praises of his friendship, and profession of brotherly affection.
He is a friend who holds the hand of a friend
In distress and in affliction."

I saw that he was[3] turning angry, and that he received[4] my advice interestedly;[5] I went to the comp-

[1] *Lit.*, "have said."

[2] Or, "capacity;" or "way of acting," according to some of the commentaries.

[3] *Lit.*, "is turning."

[4] *Lit.*, "heard."

[5] *i.e.*, "as though I had some interest in giving it."

troller of the finances,[1] (and) on the strength of an old acquaintanceship that existed between us, mentioned the state of his case, and described his fitness and merit, so that he appointed him to a small office. Some time elapsed. They perceived the amenity of his disposition, and approved the excellence of his management. His work passed beyond that, and he was permanently appointed to a higher post: thus the star of his good fortune continued in the ascendant till he attained the summit of his desire, and was made a close and familiar attendant of his Majesty the Sultān, and became the consulted,[2] and the confidant. I rejoiced at the prosperity of his state, and said:—

COUPLET.

"Be not anxious, nor have a faint heart because of a knotty task;
For the water of the fountain of life is in the midst of darkness.[3]

VERSE.

Never be cast down, O afflicted one!
For God has many secret mercies (in store).

[1] The words "*ṣāḥibī dīwān*" may also be correctly rendered "Finance Minister."

[2] This may also mean, "the pointed at," *i.e.*, the great man whom others spoke of by signs and hints, and not by name; just as, in India, those in authority are never named by the people, but spoken of as the *baṛā ṣāḥib*.

[3] The existence of a fountain of life, to taste a drop of which is to gain immortality, is an article of Mohammadan belief. It is supposed to be situated in the midst of the deepest darkness, and only to be reached after endless toil and trouble.

COUPLET.

Rest not sour because of the turns of fortune; for patience,
Although it is bitter, bringeth forth sweet fruit."

At that time I happened to make a journey to Hijāz with a company of friends. When I returned from the pilgrimage to Mekka, he came out two stages to meet me: I perceived his outward condition to be one of distress, and after the guise of darweshes. I said to him, "What is the matter?"[1] He replied, "Just as thou saidst; a party became envious of me, and accused me of breach of trust; and the king—*may his dominion last long!*—ordered no inquiry to bring to light the actual state of the case; and old companions and sincere friends refrained from speaking the truth, and forgot our old friendship.

STANZA.

Dost thou not see that before the possessor of high position,
Flatterers place their hands on their heads?[2]
But if fortune brings about his fall,
The whole world trample on his head.[3]

"In short, I suffered various kinds of punishment, till within this week, when, the good tidings of the safety of the pilgrims having arrived,[4] they set me free from cruel imprisonment, and appropriated my

[1] *Lit.*, "What is thy state?"
[2] *i.e.* to make their salutations (*salām*).
[3] This is equivalent to our phrase "to kick a man when he is down."
[4] *Lit.*, "arrived."

hereditary property." I said, "Thou didst not heed my admonition, when I said, The service of kings is like a sea-voyage, profitable but also full of peril; thou wilt either acquire much wealth,[1] or perish amid the buffeting of the billows.

COUPLET.

Either the goodman[2] puts pearls into his lap with both hands,
Or the waves some day cast him lifeless on the shore."

I did not think it right to scarify the poor fellow's wound any further with the lancet of reproach, and sprinkle salt (thereon); I wound up with these two couplets:—

STANZA.

"Didst thou not know that thou would'st find fetters on thy legs,
When the admonition of men entered not thine ear?
Another time, if thou art unable to endure the sting,
Put not thy finger into the scorpion's hole."

STORY XVIII.

Some persons were associates[3] of mine: their outward state was graced with good, and their inner was

[1] *Lit.*, "treasure," "hoard."

[2] Such I take to be the meaning of *khwāja*, and not "merchant," as translators generally render it.

[3] I am inclined to think, with the commentators, that Sa'di probably meant to imply that these persons were his disciples (*aṣḥāb*), and not simply "companions."

adorned with well-being. A certain great man entertained a very high opinion of this body, and had assigned them a maintenance; but one of them committed an act which was unbecoming the condition of darweshes; the opinion of that person turned to bad, and their market declined.[1] I wished somehow to recover the means of sustenance of my companions. I formed the design of waiting on him (the great man). The porter would not allow me, and spoke rudely. I excused him, for the wits say,[2]—

STANZA.

The doors of nobles, vazīrs, and Sulṭāns,
Hang not about without an introducer.
When dogs and warders find a poor man,
This his collar seizes, that the skirt of his robe.

As soon as the immediate attendants of the great man became aware of my case, they led me in with honour, and assigned me a high place; however, I humbly seated myself lower, and said:—

COUPLET.

"Suffer (me), for I am a humble slave,
To sit in the ranks of slaves."

[1] *i.e.*, their source of supply failed. The phrase *bāzār kāsid shudan* is the exact opposite of *bāzār garm shudan*, which has been noticed in note 3, page 25.

[2] *Lit.*, "have said."

He exclaimed, "Good God! What place is there for these words!

COUPLET.

Wert thou to sit on my head and eyes,
I would endure thy airs, for thou art dear."

In short, I sat down, and conversed on various topics, till the story of the wrong-doing of my friends was introduced. I said:—

STANZA.

"What fault did the lord of former favours see,
That he holds his slave in contemptuous regard?
Grandeur and merciful-kindness are universally acknowledged (to belong) to God,
Since he sees a fault and yet continues the means of sustenance intact."

The man of authority approved of these words, and bid them arrange for the means of subsistence as heretofore, and to pay up in full the allowance for the days of stoppage. I thanked him for the favour, and kissed the ground in obeisance, and asked pardon for my presumption, and immediately came out and said:—

STANZA.

"Since the K'aba[1] is the place turned to for the obtaining of one's need, from distant lands[2]
People go many a parasang to view it.

[1] The cubical temple at Mekkah.

[2] There is another reading of this stanza which I think preferable to that of the text; it is as follows, *chu k'aba ḳibla,i ḥājat, shud az diyār ba'īd* &c. The translation of this would be, If the k'aba, the place turned to for the obtaining of one's need, be distant from (their) lands, people go &c.

Thou should'st exercise forbearance towards the like of us;
For no one throws a stone at a fruitless tree."

STORY XIX.

A prince inherited an immense treasure from his father. He opened the hand of munificence, and gave most generous gifts, and lavished unstinted wealth on his army and subjects.

STANZA.

The olfactory sense will not be refreshed by the aloes-box;
Place it (the aloe) on the fire in order that it may smell like ambergris.
If thou desire greatness, practise liberality;
For till thou scatter the seed, it will not germinate.

An indiscreet courtier began to admonish him, saying, "Preceding kings amassed this same wealth with much pains, and put it by for a good purpose; hold back thy hand from this improper act, for emergencies are before thee, and enemies are lying in wait: it must not be that thou fall short at the moment of need.

STANZA.

If thou distribute[1] a hoard among the common people,
A grain of rice (is all that) will reach each beggar.

[1] There should be no stop after *kunī* in the text, as the verb is *bakhsh kunī*.

Why dost thou not take a grain of silver from each person?
That thou may'st every day amass a hoard."

The prince frowned at these words, since they did not accord with his lofty character; he moreover rebuked him, and said, "God Most High has made me monarch of this realm that I may live (myself) and give away (to others). I am not a watchman, that I should keep watch (over the treasure).

COUPLET.

Ḳārūn,[1] who possessed forty treasure-houses, perished;
Nūshīrwān did not die, since he left a virtuous name behind."

STORY XX.

They relate that they were roasting some game for Nūshīrwān the Just on a certain hunting-ground. There was no salt. They sent a slave to a village to bring salt. Nūshīrwān said, "Take the salt for payment, in order that a bad custom may not spring up, and the village be ruined." They said, "What harm can arise from this trifle?" He replied,

[1] *Ḳārūn* (the Korah of the Bible) is said by Mohammadans to have been the first cousin and brother-in-law of Moses, whose sister he married. Moses taught him alchemy, whereby he acquired vast wealth; but being called upon by Moses to devote a fortieth part of his wealth to religious purposes, he refused, and endeavoured to suborn false evidence against Moses, who therefore caused him to be swallowed up by the earth.

"The foundation of injustice in the world was small at first; every one who came added thereto, till it has attained to the extreme magnitude (you witness)."

STANZA.

If a king eat but an apple from a subject's garden,
His slaves will pull up the tree from its root.
For the half egg which a Sulṭān deems it right to take by force,
His followers put a thousand fowls on the spit.

COUPLET.

The evil-lived tyrant endureth not;
Curses on him are everlasting.

STORY XXI.

I heard of a revenue-collector that he was ruining the peasantry in order to fill the treasury of the Sulṭān,—unconscious of the dictum of the sages, which they have pronounced, Whoever afflicts the people that he may gain the heart of the Sulṭān, God Most High will set those very people against him to destroy him utterly.

COUPLET.

A blazing fire acts not on wild rue[1]
As the sighs of pained hearts (do on the oppressor).

[1] According to Persian belief, wild rue, employed in fumigation, neutralises the influence of the evil eye.

They say that the chief of all animals is the lion, and the meanest the ass; and yet, according to the unanimous opinion of the wise, the burden-bearing ass is better than the man-rending lion.

DISTICHS.

The poor ass, although it is without sense,
Is prized, for the reason that it bears burdens.
Burthen-bearing oxen and asses
Are better than man-tormenting men.

They say that some part of his mal-practices became known to the king by certain indications; he tortured him on the rack, and put him to death by a variety of punishments.

STANZA.

The Sulṭān's good pleasure will not be won,
So long as thou seek not to win his people's heart.
If thou desire that God should pardon thee,
Deal kindly with the creatures of God.

They tell that one of those oppressed (by him) passed by his head (as he was lying), and reflected on his miserable plight, and said,—

STANZA.

Not every one who has power of arm and a high office,
Can, by his authority, consume men's property with impunity.[1]

[1] *ba guzāf* might, perhaps, be more correctly rendered "with violence or extortion," and the second line might then be translated "should not, by reason of his authority, consume people's property by force."

It is possible to take a big bone down the throat;
But it will rend the stomach when one gets it down to the navel.

STORY XXII.

They tell a story of a certain oppressor, to the effect that he hit a pious man on the head with a stone. The darwesh had not the power to retaliate. He kept the stone continually by him, till an occasion when the king became wroth with that military officer, and cast him into the prison cell. The darwesh (then) came and smote him on the head with that stone. He said, "Who art thou? and why hast thou smitten me with this stone?" He replied, "I am so and so; and this is the same stone with which you hit me on the head on such and such a date." He rejoined, "Where hast thou been all this time?" He replied, "I used to be afraid of your position; now that I see you in the dungeon, I consider the opportunity most favourable; for the discerning say,[1]—

Distichs.

If thou see an unworthy man fortunate,
(Thou wilt also see that)[2] the wise have resigned authority.

[1] *Lit.*, "have said."

[2] The sentence is evidently elliptical, and the words supplied above are those which the best commentators approve; others say the words "bow to his authority" should be supplied, and that *taslīm kardand* should be translated "have bowed to." This I cannot approve; *taslīm kardand* is here used in the sense of *tark kardand*.

If thou possess not sharp, tearing claws,
Better is it that thou contend little with the bad.
He who grasps hands with one who has an arm of steel,
Inflicts pain on his own delicate[1] fore-arm.
Bide thy time,[2] till fortune ties his hands,
Then, to the gratification of thy friends, knock out his brains.

STORY XXIII.

A certain king had a horrible disease, of which it is best to make no further mention.[3] A body of Greek physicians unanimously agreed that there was no remedy for this particular disease, except the gall-bladder of a human being who should be characterized by certain qualities. The king gave the order, and so they sought for (such). They found a peasant-boy with the qualities which the physicians had mentioned. They sent for his father and mother, and satisfied them with boundless wealth; and the Kāzī gave a judicial decree to the effect that it was lawful to shed the blood of a subject for the king's well-being. The executioner was about to slay him. The boy turned his face heaven-wards and laughed. The king asked, "What room for laughter is there under such circumstances as these?" He replied,

[1] "Silvery."
[2] Or "be patient."
[3] *Lit.*, "not to repeat the mention of which is best."

"Tender regard for their offspring is incumbent on the father and mother, and people bear their complaints to the Kāẓī (for redress), and they seek justice from the king; but now, my father and mother have delivered me over to death for the sake of frail and perishing worldly goods, and the Kāẓī has decreed my execution, and the Sultān perceives his own advantages in my destruction; I see no refuge save in God the Great and Glorious.

COUPLET.

Before whom, against thy hands, shall I plead for justice?
E'en before thee, against thine own hands, will I seek redress."

The king was moved with pity at these words, and turned away with tearful eyes, and said, "Better is it for me to perish, than to shed the blood of an innocent being like this." He kissed his head and eyes, and embraced him, and bestowed immense wealth on him, and set him free. They say that the king recovered on that very day.

STANZA.

I am reflecting on the couplet, apropos of this (story), which
An elephant-keeper repeated on the banks of the Nile:—
"If thou would'st know the state of the ant under thy foot,
(I tell thee) It is similar to thy state under the foot of an elephant."

STORY XXIV.

One of the slaves of 'Amr (the son of) Laiṣ[1] had run away. Some persons pursued him and brought him back. The Vazīr bore him a grudge. He suggested his being put to death, in order that other slaves might not commit a similar misdeed. The slave placed his head on the ground in the presence of 'Amr Laiṣ, and said :—

COUPLET.

"Whate'er betide me,[2] if thou approve, it is proper.
What can I plead? The decision rests with thee.

However, for the reason that I have been reared on the bounty of this family, I would not that thou be charged with my blood on the Judgment Day. If thou wouldst slay me innocently, at least slay me in conformity with an interpretation of the law, in order that thou may'st not be punished[3] at the resurrection." He replied, "How shall I interpret the law aright?" "Grant me permission," he rejoined, "to slay the Vazīr, and then order my execution in retaliation for him, in order that I may be justly put to death."

[1] The second monarch of the dynasty of the Saffarides. He reigned in Persia from 878 to 901 A.D.

[2] *Lit.* "Whatever passes over my head."

[3] By an oversight, the word *māḵẖūẕ* has been omitted in the vocabulary of the text.

The monarch laughed, and said to the Vazīr, "What dost thou think advisable?" He replied, "My Lord! set the saucy rascal free as an offering at the tomb of thy father, that he may not drag me also into misfortune. The fault is mine, in that I did not respect the dictum of the sages, who say,[1]—

STANZA.

When thou wagest war with a slinger,
Thou foolishly breakest thine own head.
When thou dischargest thy shaft at thine enemy's face,
Beware! for thou standest within his range."

STORY XXV.

A king of Zauzan[2] had a major-domo[3] of generous soul and excellent bearing, who treated all with respect to their faces, and spoke well of them in their absence. It happened that he did something which was disapproved in the king's sight. He (the Sultān) imposed a fine and inflicted sore punishment (on him). The king's guards acknowledged his former

[1] *Lit.*, "Which they have uttered."

[2] Zauzan is the name of a district, and its chief town, in Khurāsān, between Hirāt and Naishāpūr. The city was founded by king Zauzan. It is not, therefore, incorrect to translate, as Ross does, "King Zauzan had &c."

[3] I cannot agree with the translators in giving the word *khwāja* the meaning of "minister." The commentators are, I think, unquestionably right in taking it to signify *kad-khudā*, *khāni-sāmān*, *mutaṣaddī*, *kār-pardāzi khāna*, synonymous words, which are literally rendered in my translation. The *khwāja* has the entire management of the royal household, and is invariably an eunuch.

favours, and were bound to show gratitude for the same: during the time that he was in their custody, they continued to treat him with consideration and kindness, and never thought proper to restrain him harshly or reprove him.

STANZA.

Conciliate thine enemy; and if he some day
Speak ill of thee behind thy back, praise thou him to his face.
Words (of evil import) will, after all, issue from the injurer's mouth;
If thou desire not that his words be bitter, sweeten his mouth.

(And so things continued) until he had paid a part of the penalty for that which subjected him to the king's displeasure,[1] and continued in prison for the remainder. One of the neighbouring sovereigns secretly sent him a message to the effect that, The king[2] of the quarter (where thou art) does not know the worth of so excellent a person, and has treated him with dishonour. If the highly-prized mind of such an one—*may God grant him a happy deliverance!*—would give a little attention to us,[2] the utmost

[1] *i.e.*, He went through his term of imprisonment, and paid a part of the fine imposed, and continued in prison for the remainder.

[2] Although *mulūk* is plural, it is not necessary, or even correct, to translate it as such, for the sense evidently requires the singular. This is a peculiar instance of indirect speaking which is common to Hindūstānī as well as Persian. It is a common thing to hear a native of Hindūstān say "People don't speak well of you," when he really means "So and so"—whom he does not wish to name—"speaks ill of you."

endeavours would be made to respect his wishes;[1] for the nobles of this kingdom long to see him, and eagerly await the reply to these lines.[2] The major-domo obtained knowledge of these words, and was alarmed at the danger. He immediately wrote a short reply—such as he deemed advisable, and that, if it became public, no trouble would arise—on the reverse of the slip[3] of paper, and despatched it. One of the king's attendants, who came to the knowledge of this, informed the king, saying "So and so, whom thou cast into prison, holds correspondence with a neighbouring sovereign."[4] The king was incensed, and ordered (them) to discover evidence of this information. They seized the messenger, and read the note. This is[6] what was written:—The good opinion of the great personage (who has addressed him) with respect to this slave, exceeds his desert; moreover, it is impossible for this slave to accept the honouring offer which he[7] makes, for the reason that he has been nourished on the bounty of this house,

[1] *Lit.*, "his heart."

[2] *Lit.*, "these letters or words."

[3] *Lit.*, "on the reverse of the leaf."

[4] See note 2, of the preceding page.

[5] *Lit.*, "it was written, that."

[6] I have taken *buzurgān* as applying to the king alone, for the reason given in note 2 of the preceding page; it is allowable, however, to include the "nobles" mentioned in the king's letter, in which cases "personages" would be the rendering.

[7] *Lit.*, "which he has made,"—*ki farmūda and*; the respectful plural being used for the singular.

and cannot act ungratefully towards his benefactor on account of a slight degree of change of feeling;[1] for they say,[2]—

COUPLET.

Him, (from whom) a generous act is each moment done thee,
Excuse, if in a life-time he does one single wrong.

The king was pleased with his gratitude; and bestowed a robe of honour and wealth on him, and asked forgiveness, saying, "I have done wrong, in that I made thee suffer without fault." He replied, "Sire! thy slave perceives no fault in his majesty in this instance; rather, the ordaining of the True Lord was such that a disagreeable event should overtake this slave; wherefore it was best from thy hands, since thou hast claims against this slave for former benefits and obligatory favours, and the sages say:[2]—

DISTICHS.

If harm come to thee from men grieve not;
For neither joy nor pain proceed from men.[3]
Recognise as from God the hostility of friends and foes;[3]
For the hearts of both are under his control,

[1] *Lit.*, "heart."

[2] *Lit.*, "have said."

[3] Such is the teaching of the Kor'ān, *wa 'llāhu khalaḳakum wa mā t'amalūna*, "And God created you and whatsoever ye do;" and again, Sur IV., "Women," verse 80, *wa in tuṣibhum ḥasanatan yaḳūlū hāzihi min 'indi 'llāhu wa in tuṣibhum saiyi'atun yaḳūlū hāzihi min 'indika ḳul kullun min 'indi 'llāhi*, "If good betide them they say, This is from God; and if evil betide them, they say, This is from thee. Say (to them) All is from God."

Although the arrow flies from the bow,
The wise perceive it (to come) from the archer.

STORY XXVI.

I heard of one of the kings of Arabia, that he said to the officers of his exchequer, "Double the salary of so and so, whatever it be; for he is a regular attendant at court, and watches attentively for orders, whereas the other servants are engaged in amusements, and are negligent in the discharge of duty." A devout man heard (this); a loud cry escaped him from his very soul. They asked him, "What didst thou perceive (that caused thee to utter this cry)?" He replied, "The rising to the higher ranks of the servants of the Court of the Exalted and Glorious God is precisely similar to this."

VERSE.

If one come to wait on the king for two mornings,
He will assuredly look kindly on him on the third.
True worshippers entertain the hope
That they will not turn away in despair from the Court of God.

DISTICHS.

Greatness in obedience to orders consists;
Disobedience betokens ill fatedness.
He who bears the tokens of the upright (impressed) on his head,
Will place his head in adoration on the threshold.

STORY XXVII.

They tell of an oppressor that he used to purchase the fire-wood of the poor by force,[1] and give it to the rich at an exorbitant price.[1] A devout man passed by him and said:—

COUPLET.

"Art thou a serpent, that bites every one whom it sees?
Or an owl, that brings ruin wherever it alights?

STANZA.

Thy violence, even if it pass with us,
Will not succeed with the Lord to whom all secrets are known.
Do no violence to the dwellers on earth,
That no imprecation may ascend to heaven."

The tyrant was vexed at these words, and frowned at his admonition, and heeded him not: "*Pride dragged him into sin*,"[2] till one night fire from his kitchen fell on his stack of wood, and burnt all his property, and cast him down from a soft bed into hot

[1] That is, he used to make the poor sell him the wood at a low rate, and then sell it to the rich at his own price. This is the explanation of the passage as given by Surūrī. Other commentators take it to mean that *he gave the wood to the rich for nothing*; but this is hardly conceivable.

[2] This is a part of verse 202, Sūra II., *Al Baḳra* (The Cow), of the Ḳor'ān. The complete verse is *wa iẓā ḳīla lahu 'ttaḳi 'llāha aḵẖaẕathu 'l'izzatu b'iliṯmi faḥasbuhu jahannamu wa la bisa 'lmihādu*, "And when it is said to him, Fear God, pride draggeth him into sin: but Hell is sufficient for him; and indeed it will prove a fearful couch!"—Sale's translation of the quotation in the text is "Pride seizeth him together with wickedness." Rodwell translates it, "The pride of sin seizeth him."

ashes. It happened that the same (devout) person passed by him. He perceived him saying to his companions, "I know not whence this fire took place in my house?" He replied, "From the sighs of the hearts of the poor."

STANZA.

Beware of the sighs of wounded hearts;
For the wound of the heart makes itself felt in the end.
Grieve not, as far as thou canst, a single heart,
For a single sigh will convulse a world!

The following delicate sentiment was inscribed on the palace of Kaikhusrau:—

STANZA.

For many years and long days,
(It will be) that men will go to and fro o'er my head on the earth.
Just as sovereignty, passing from hand to hand, has descended to me,
Even so will it pass to other hands.

STORY XXVIII.

A certain one had arrived at perfection in the art of wrestling; for he used to know three hundred and sixty excellent sleights in this art, and daily wrestled after a new fashion. But his innermost[1] heart was inclined towards the beauty of one of his pupils. He

[1] *Lit.*, "the corner of his heart."

taught him three hundred and fifty-nine manœuvres, (all, in fact,) except one artifice, the teaching of which he put off with excuses, and deferred. In brief, the youth reached the farthest limit of strength and skill, and no one was able to contend with him; so much so, that he one day said in the presence of the king of the time, "The superiority which my master enjoys over me is (allowed him) in consideration of his age and the claims of training; otherwise, I am not inferior to him in strength, and in skill I am equal to him." These words sounded harsh and displeasing to the king; he commanded that they should wrestle. They got ready a spacious arena, and the lords and distinguished nobles of the court, together with all the athletes of the world, were in attendance. The youth advanced, like a mad elephant, with a shock that, had there been a mountain of iron, it would have torn it up from its base. The master knew that the young man was superior to him in strength, and equal in skill; he closed with him with that strange artifice which he had kept concealed from him. The youth knew not how to meet it. The master lifted him with both hands from the ground, and raised him above his head, and flung him to the ground. A shout arose from the multitude. The monarch commanded them to bestow a robe of honour and a reward of money on the tutor, and himself scolded and rebuked the youth, saying, "Thou presumedst to encounter thine own

tutor, and failed to make good thy pretension." The youth said, "My lord! my master did not triumph over me by strength; but a nice point in wrestling which he had withheld from me was wanting to me; to-day he got the better of me by that nice point." The master said, "I reserved it for such a day as this; for the sages say,[1] Give not a friend so much power that, if he would prove hostile, he may be able to do so. Hast thou not heard what he said who suffered wrong from a pupil of his own?

COUPLET.

I taught him archery every day,
And when his arm waxed strong, he shot me.

STANZA.

Either fidelity itself existed not in the world,
Or, perhaps, no one practised it in those times.
No one learned the science of archery from me,
Who did not ultimately make a target of me.

STORY XXIX.

A darwesh vowed to celibacy[2] had fixed himself in a desert nook. A king passed by him. The darwesh, by reason of the high position pertaining to the

[1] *Lit.*, "have said."

[2] *Mujarrad* may simply mean, "alone," "solitary" (*tanhā*), as the best commentators render it; *i.e.*, one who had divested himself of all worldly possessions, cast off all worldly ties, and become a recluse.

dominion of content, did not raise his head, or take any notice. The monarch, because of the high dignity pertaining to royalty, was incensed, and said, "This tribe of tatterdemalions resemble brutes; they possess no civility and no humanity." The Vazīr approached him and said, "O darwesh! the Sulṭān of the whole earth passed by thee; why didst thou not pay him homage, and do what respect required?" He replied, "Tell the king to look for homage from one who hopes for favours from him. (Tell him) moreover, that kings are for the purpose of protecting their subjects, not subjects for the sake of serving kings.

STANZA.

A king is the guardian of the poor,
Even though benefits flow from the splendour of his empire.
The sheep are not for the benefit of the shepherd;
But rather is the shepherd for the purpose of tending the sheep.

STANZA.

If thou behold one successful,
Thou wilt see another heart-sick with strenuous (but unavailing) effort.
Wait but a few short days, that the dust
May consume the brain of the schemer.
The difference between sovereignty and servitude ceases to be,
When fate's decree presents itself to view.
Were one to open up the ashes of the dead,
He could not distinguish the rich man from the poor."

The argument of the darwesh appeared sound to the king. He said, "Ask something of me." He replied, "What I request is this, that another time thou wilt not trouble me." He rejoined, "Give me some advice." He replied :—

COUPLET.

Know, now that these blessings are in thy hands,
That this power and dominion passes from hand to hand.

STORY XXX.

A certain vazīr went to Ẕu'nnūn[1] of Egypt and asked a blessing, saying, "Day and night am I busy in the Sulṭān's service, hoping the while for some good from him, and dreading punishment." Ẕu'nnūn wept and said, "Had I feared God as thou the Sulṭān, I should have been one of the righteous."

STANZA.

Were there no prospect of joy and pain,[2]
The foot of the darwesh would be planted in heaven.

[1] Ąbu'l Faẓl Ṣubān bin Ibrahīm, nicknamed Zu'nnūn, was a celebrated saint (*walī*), chief of the Sufīs, who died A.H. 245. He was once seated in a boat, in the garb of a mendicant, with a number of people, one of whom lost a valuable pearl. The saint was charged with stealing it, and protested his innocence in vain. He thereupon invoked the aid of God to establish his innocence, and a fish came alongside of the boat with the pearl in its mouth. Ever after he went by the name of Ẕu'nnūn, *i.e.*, "the one who had power over the fish." This surname is also given by Mohammadans to the prophet Jonah.

[2] *i.e.*, Were the darwesh not troubled in this world with the hope of joy and the fear of sorrow.

If the Vazīr feared God
As (he does) the king he would be an angel.

STORY XXXI

A king ordered an innocent man to be put to death. He said, "O king! do not, for the sake of the anger thou feelest toward me, seek thine own injury." "How so?" said he (the king.) He replied, "This punishment will be carried out on me in a moment, while the guilt of it will attach to thee for ever.

QUATRAIN.

The term of life has passed away as the wind of the desert.
The bitterness and the joy, the uncomely and the comely, have passed away.
The tyrant imagined that he inflicted misery on me;
It passed over me and fixed itself on his neck."

His admonition availed with the king, and he gave up the idea of shedding his blood.

STORY XXXII.

The ministers of Nūshīrwān were deliberating on an important state affair, and each expressed an opinion in accordance with his knowledge (of the matter). The monarch also thought of a plan in the same way. Buzurjmihr adopted the king's opinion.

The other ministers said to him privately, "What superiority didst thou perceive in the king's opinion over the thoughts of so many wise men?" He replied, "(I agreed with the king) for this reason,—the issue of the affair is unknown, and the opinions of all depend on God's will whether they turn out right or wrong, and hence conformity to the monarch's view was best, to the end that, if it prove the opposite of correct, we may, because of our following him, be secure from his anger; for they say[1]:—

DISTICHS.

Seeking an opinion opposed to that of the Sultan,
Thou wilt have to wash thy hands of thine own blood.[2]
If the king affirm of day, It is night,
Thou shouldst say, Behold the moon and the Pleiades!"

STORY XXXIII.

A traveller twirled his side-locks,[3] saying, "I am a descendant of 'Alī," and entered a city along with the caravan from Hijāz, saying, "I have returned from the pilgrimage (to Mekka);" and he took an ode before the king, saying, "I have composed it." One

[1] *Lit.*, "have said."

[2] *i.e.*, "to despair of life," "to give up hope of life."

[3] The words *gīsū* and *zulf* differ, as may be seen from the following:—*gīsū=mū,i darāz ki az du jānibi sar kashīda bāshad wa īn ghair zulf ast.* Mr. Eastwick is mistaken in supposing that "the descendants of 'Alī hav no particular way of wearing the hair." Sa'dī would scarcely have ventured to use the language he does if such were not the case.

of the king's courtiers had that year returned from a sea-voyage. He said, "I saw him in Baṣra during the Festival of Sacrifices,[1]—how can he be a pilgrim?" Another said, "I recognise him; his father was a Christian in Malāṭīya,[2]—how can he be a descendant of 'Alī?" And they discovered his verses in the works[3] of Anvarī. The king commanded them to beat him and turn him out of the city; as, "Why has he told so many lies?" He replied, "O lord of the whole earth! I have one word more to say; if it be not true, I am deserving of any punishment thou may'st command." "What is that?" asked the king. He replied:—

STANZA.

"If a poor man bring thee buttermilk,
It is two parts whey[4] and one spoon curds.
Be not vexed if thou hast heard an inconsiderate word from thy slave;
A traveller tells many lies."

The king laughed and said, "Never hast thou said

[1] This festival is held on the tenth day of the last month (*Zi'l ḥajj*) of the Mohammadan year. It is celebrated in commemoration of Abraham's offering up Ishmael, who (according to Mohammadan belief) was to have been the sacrifice, and not Isaac.

[2] A town on the Euphrates, capital of Armenia Minor.

[3] A *dīwān* is, properly, a complete series of odes, running through the whole alphabet, the verses of the first terminating in *a*, the second in *b*, and so on. *Anvarī* was a celebrated Persian poet, who died A.H. 577, A.D. 1200.

[4] *Lit.*, "water," which is the Eastern term for the serum, or watery part of the milk.

a truer word than this." He gave the order, and so they got ready for him what he had expected.

STORY XXXIV.

A certain vazīr used to show compassion to his inferiors, and interpose for the welfare of all. It happened that he fell under the king's displeasure. All exerted themselves to obtain his release, and his custodians treated him kindly while he was undergoing punishment, and other great men spread abroad the report of his good qualities, and so the king overlooked his offence. A pious man obtained information of the case, and said:—

STANZA.

In order that thou may'st win the hearts of friends,
Better is it that thy father's garden be sold.
To keep the pot boiling for those who wish thee well,
Better is it that all the furniture of thy house be burnt.
Even with the malignant act kindly,—
A dog's mouth is better closed with a morsel.

STORY XXXV.

One of the sons of Hārūna 'r rashīd[1] came to his

[1] Hārūna 'r rashīd (or Hārūn the Orthodox) was the fifth Caliph (*khalīfa*) of the house of 'Abbās. He began to reign A.H. 170, and was contemporary with Charlemagne, to whom he sent presents.

father in a great rage and said, "Such-and-such an officer's son has spoken abusively to me of my mother." Hārūna 'r rashīd said to his nobles "What should be the requital of such a person?" One suggested his being put to death, and another his tongue being cut out, and another the confiscation of his property and banishment. Hārūn said "Son, to pardon him would be generosity; but if thou canst not, do thou too abuse him,—not to such an extent that revenge exceed all bounds; in that case the wrong would be on your part, and the right on the side of the adversary."

STANZA.

He is not a brave man, in the estimation of the wise,
Who seeks the contest with a raging elephant.
Rather, he is a valiant man, in reality,
Who, when he becomes angry, says nothing unbecoming.

DISTICHS.

An ill-behaved fellow abused a certain one.
He bore it patiently, and said, O man with a happy end before thee,
Worse am I than the "Such art thou" which thou would'st say,
For I know that thou knowest not my faults as I do.

STORY XXXVI.

I was seated in a vessel with a company of great persons. A small boat in our wake sunk, and two

brothers fell into a vortex. One of the great men said to the boatman, "Lay hold of these two drowners; I will give thee fifty dīnārs for each." The boatman saved the one, and the other surrendered his soul to God. I said, "No longer period of life remained for him, and hence thou failedst to seize him." The boatman laughed and said "What thou sayest is certainly true; and moreover, my mind was more bent on saving this one, because on one occasion I was sick on a journey,[1] (and) he seated me on his own camel; whereas I had suffered a whipping at the hands of the other." I said, "*Truly spake the Great God, Whoso doth that which is right, it is for his own good; and whoso doth evil, it is to his own harm.*"[2]

STANZA.

As far as thou canst, bruise not a single heart;
For thorns are in this path.
Promote the interests of the needy;
For thou too hast interests (to promote).

STORY XXXVII.

There were two brothers; one served the Sultān, and the other earned[3] his bread by the labour of his

[1] *Lit.*, "a road."
[2] This is a part of verse 14, Sūra XLV, of the Ḳor'ān.
[3] *Lit.*, "ate."

own hands.[1] Once on a time the rich one said to the poor one, "Why dost thou not take service, so that thou mayst escape the hardship of labouring?" He replied, "Why dost thou not work, that thou mayst find deliverance from the disgrace of serving (a master)? For the sages say,[2] It is better to eat barley bread, and sit on the ground, than to fasten on a golden belt, and stand in waiting.

COUPLETS.

To knead quick-lime with the hands,
Is better than placing the hands on the breast[3] before a great personage.

STANZA.

'Twas in this that precious life was spent,—
'What shall I eat in summer? What wear in winter?'
O insatiate-bellied! content thyself with a single cake of bread,
In order that thou mayst not bend thy back in servitude."

STORY XXXVIII.

Some one brought good news to Nūshīrwān the Just, saying,[4] "God the Exalted and Glorious has

[1] *Lit.*, "arms."
[2] *Lit*, "have said."
[3] Such is the posture maintained in the East by inferiors before their superiors.
[4] *Lit.*, "and said."

taken away such and such an enemy of thine." He replied, "Hast thou heard at all that He will spare me?

COUPLET.

No room for rejoicing have I in the death of an enemy,
Since my life also enjoys not perpetuity."

STORY XXXIX.

A body of wise men were discussing some beneficial measure at the Court of Kisrà.[1] Buzurjmihr was silent. They said, "Why dost thou not express thy opinion[2] along with us in this discussion?" He replied, "Vazīrs are like physicians;[3] and a physician does not give medicine save to the sick: when, therefore, I perceive that your view is correct, it would not be wisdom on my part to put in a word.

[1] Kisrà from the Persian Khusrau, which signifies "a great king," and which the Romans converted into Cosroes (a surname that they gave to almost every king of the Sāsānian dynasty) is an appellation applied by the Arabs (like Cæsar among the Romans) to many ancient kings of Persia; but it is here used for Nūshīrwān.

[2] *Lit.*, "Why dost not thou speak."

[3] The plural is here used for the singular, or a general for a particular proposition, by way of politeness; for Buzurjmihr is evidently speaking of himself.

STANZA.

When a matter will be accomplished without my meddling,
It becomes me not to say a word respecting it.
But if I see a blind man with a well (before him),
It would be wrong if I sat quiet."

STORY XL.

When the kingdom of Egypt became subject to Hārūna'r rashīd, he said, "In despite of that impious tyrant,[1] who, in the pride of the sovereignty of Egypt, laid claim to divinity, I will bestow this province on none but the vilest of my slaves." He had a negro whose name was Khūṣaib; he conferred the government of Egypt on him. They report that his understanding was so limited that when on a certain year a body of Egyptian cultivators came to him with a complaint, saying, We had sown cotton on the banks of the Nile; unseasonable rain came, and all was ruined; he replied, You ought to have sown wool; then it would not have been destroyed. A sage heard this, and laughed and said:—

DISTICHS.

If the means of subsistence increased in proportion to wisdom,
None would be more pinched in sustenance than the fool.

[1] *i.e.*, Pharaoh.

In such wise does Heaven grant sustenance to the fool,
That the wise man is astonished thereat.

DISTICHS.

Fortune and wealth are not won by skill—
Are not won save by the help of Heaven.
It often happens[1] in the world, (that)
The senseless man is honoured, the intelligent neglected.
The alchymist dies[1] of grief and pain,
The fool finds a treasure in a ruin.

STORY XLI.

They brought a Chinese damsel of surpassing beauty and loveliness to a certain king. He wished, in a state of intoxication, to have carnal intercourse with her. The girl resisted. The king got into a rage, and made her a present to an Ethiopian black, whose upper lip turned upwards to his nostrils, and his lower hung down to his collar—a form from which the genius Ṣakhra[2] would have fled in terror—while a fount of sulphur could be smelt from his arm-pits!

[1] *Lit.*, "has happened" and "has died," the Perfect being used in the sense of the Present.

[2] An evil genius of the time of Solomon, remarkable for his extreme ugliness. He is said to have carried off Solomon's signet ring, and thereby obtained possession of Solomon's throne for a period of forty days.

COUPLET.

Thou wouldst say that, till the end of the world, ugliness
Had reached its extreme in him, and beauty in Joseph.

As has been said,—

STANZA.

He was not one with such a hideous aspect,
That one could make his ugliness conceived.
And such arm-pits withal—God save the mark!
Carrion in a July's sun!

The negro's desire was craving at that time, and his lust beyond control. Love excited him, and he deflowered her. In the morning, when the monarch had recovered his senses, he sought the damsel and found her not. They told him what had happened. He became wroth, and ordered them to bind the negro and the girl fast together by their hands and feet, and cast them down from the terrace of the palace of the fort into the fosse. A kind-hearted vazīr bent down his face to the ground in intercession, and said, "It is no fault of the negro's in this instance, but all the slaves and attendants hope for the gifts and rewards of Majesty." The monarch replied, "Had he delayed for a night in having this intercourse, what harm would there have been?"

[1] *Lit.*, "as they have said."

He rejoined, "O Lord of the whole earth! hast thou not heard it said,[1]—

STANZA.

When one who is parched with thirst arrives at the fountain of life,
Do not imagine that he will fear a raging elephant.
A hungry heretic in an untenanted house with numerous dishes—
The reason cannot believe he will be deterred by (its being) Ramaẓān.[2]

The king was pleased with this witticism, and said, "I give thee the negro; what shall I do with the girl?" The vazīr replied, "Give away the girl, too, to the negro; for the leavings of a dog should e'en be given to the dog; since they say :—

STANZA.

Never choose him for a friend,
Who goes to improper places.
The heart of the thirsty desireth not the cool sweet water
Which is the leavings of a fetid mouth.

STANZA.

When again wilt thou in the hand of the Sulṭān see
The orange which has (once) fallen into dung?
The heart of the thirsty longeth not for the jug
Which has touched the mouth of one who has fetid breath."

[1] *Lit.*, "that they have said."

[2] Ramaẓān is the ninth of the Arabian months, during which a strict fast was enjoined by Mohammad upon all his followers, from sunrise to sunset, daily.

STORY XLII.

They asked Alexander (the Great) "How didst thou conquer the countries of the East and the West? for former kings had greater treasures, more years, and larger armies than thou, and (yet) such conquests were not won." He replied, "By the help of God Most High, every kingdom that I conquered I refrained from oppressing the people thereof; and I never mentioned the names of their kings but with kindliness."

COUPLET.

The wise will not style him great,
Who mentions the names of the great with disparagement.

STANZA.

All these are of no account, since they pass away,—
Fortune and throne and authority and conquest.
Destroy not the good name of those who have departed,
In order that thy good name may remain untouched.

CHAPTER II.

ON THE MORALS OF DARWESHES.

STORY I.

A certain eminent personage said to a devout man, "What sayest thou respecting such-and-such a devotee? for others have spoken scoffingly of him." He replied, "I see no fault in his outward conduct; and as to his heart—I have no knowledge of the hidden."

STANZA.

Whomsoever thou seest in a holy man's garment,
Consider a holy man, and reckon a good man.
And if thou know not what is in his secret heart[1]—
What business has the superintendent of police[2] within the house?

[1] "Pry not," or "it is no concern of thine," or some similar words require to be supplied here, to complete the sense.

[2] The Mohtasib is properly the inspector of the markets and of the weights and measures, &c.; to him is also assigned the duty of preventing riotous and disorderly conduct, or public wrong-doing of any kind.

STORY II.

I saw a darwesh who was pressing[1] his head on the threshold of the temple of Mekka and saying, "O Forgiving God! O Merciful God! Thou knowest what can proceed from a grievous wrongdoer and most ignorant creature[2] (such as I)!

STANZA.

Excuse for my faulty service do I bring;
For I have not the strength to serve Thee.[3]
Sinners of their sins repent;
Those who hold communion with Thee implore forgiveness for worshipping.[4]

Worshippers look for a return for their worship, and merchants for the price of their wares. I (Thy) servant come with hope, not with service; and come to supplicate, not to traffic; *do unto me that which is*

[1] *Lit.*, "rubbing."

[2] The supplicant here merely applies to himself epithets which are applied to man in the Kor'ân, *innahû kâna ẓulûman jahûlan*. The expression, "Thou knowest what can proceed, &c.," is equivalent to "Thou knowest naught but evil can proceed, &c."

[3] This may be rendered "For I place no reliance on my power to serve Thee." Mr. Eastwick's rendering is, "Since on obedience I can ground no claim," which does not appear to be the poet's meaning. *Istiẓhâr* signifies "to rest or rely on."

[4] Not "for worthless worship (which they view with shame)" as Mr. Eastwick renders the line, but because *ma'rifat*, or "the contemplation of the Divine Being," stands much higher, in the estimation of Sûfî doctors, than *'ibâdat*, or "worship;" just as *ṭâ'at*, or "the service of God," is a stage higher than *gunâh*, or "a state of sin."

worthy of Thee; but deal not out to us that which we deserve.[1]

COUPLET.

Whether Thou slay me, or forgive my sin,
I am with my face and head (bowed low) on Thy threshold.
It is not for the slave to command;
Whatever Thou commandest is imperative on me."

STANZA.

I saw a supplicant at the door of the Ka'ba;
He was weeping bitterly and saying,
'I say not, Accept my service, (but)
Blot out my sins[2] with the pen of forgiveness.'

STORY III.

They saw 'Abdu'l Ḳādir Gīlānī[3]—*the mercy of God be on him!*—in the sacred mosque of Mekka, with his face placed on the small stones, weeping and saying, 'O Lord! pardon me; and if I am deemed deserving of punishment, raise me up blind on the day of judgment, that I may not be filled with shame in the presence of the righteous."

[1] This is a *ḥadīṯ* or tradition.

[2] *Lit.*, "Draw the pen of pardon over my sins."

[3] *i.e.*, "of or belonging to Gīlān," a province of Persia in which he was born. He was a very famous saint, and the founder of a celebrated order of darweshes called the Ḳādirīya. He died at Baghdād A.H. 561, A.D. 1166.

STANZA.

With my face in the dust of humility I say,
Each morn that I remember Thee,
"O Thou whom I never forget!
Doth the least remembrance of Thy servant ever occur to Thee?"

STORY IV.

A thief entered the house of a holy man: much as he searched, he got nothing. He turned back heart-sore. The holy man became aware of his state. He took up the blanket on[1] which he was sleeping and flung it in the thief's path, in order that he might not go away disappointed.

STANZA.

I have heard that men who walk[2] in the path of God,
Vex[3] not the hearts even of enemies.
How canst thou ever attain to this high station,
Who art at variance and strife with thy friends?

The regard of the pious (*i.e.* Sūfīs) is the same to one's face that it is behind one's back; not such that they speak ill of thee behind thee, and die[4] for thee in thy presence.

[1] *Lit.*, "in," for not only does the darwesh lie on the blanket, but wraps himself up in it as well.

[2] *Lit.*, "men of the path of God."

[3] *Lit.*, "vexed," the Past in the sense of the Present.

[4] *i.e.*, show affection, even to the extent of readiness to lay down life for thy sake.

COUPLET.

Confronting, gentle as a lamb;
Behind thy back, like men-rending wolves.

COUPLET.

He who comes to thee enumerating the faults of others,
Will assuredly carry thy faults to others.

STORY V.

Some holy men[1] formed a party to travel together, and shared the pain and pleasure (of the journey). I wished to join them; they would not have me for a companion. I said, "It is far from the generosity and kind disposition of the revered[2] to set their face against associating with the lowly, and withhold the advantages (to be gained from association with them); the more so that I am conscious of so great a degree of strength and energy in myself, that (I feel assured) I should prove an active companion to[3] you holy men,[4] not a burden to your minds.

[1] *Lit.*, (in the language of the Sūfī's), "those who seek to draw nigh to God, but, at the same time, do not withdraw from the business of the world;" the synonymous term is *sālikān*. Mr. Eastwick is in error in rendering the word "travellers."

[2] *Lit.*, "the great, or eminent;" but the word is here applied to "the pious or devout."

[3] *Lit.*, "in the service;" but *khidmat* is commonly used, in polite speech, in the sense of "to," "with," "along with."

[4] *Mardān* is here used for *mardāni rāhi khudā*, or "godly men."

COUPLET.

E'en though I am not mounted on a beast,
I will jog along with you, carrying your saddle-coverings."

One from among them said, "Let not thy heart be grieved on account of what thou hast heard; for within these few days a thief, in the guise of the good, made his appearance, and attached himself to our train. Inasmuch as harmlessness is an attribute of darweshes, we harboured no suspicion of his transgressing,[1] and received him into fellowship.

COUPLET.

What do people know as to who is in the garb?
The writer knows what is in the letter.

DISTICHS.

The outward token of a darwesh's state is a ragged covering;
This much is enough for him who has his eyes[2] fixed on the world.
Exert thyself in well-doing, and wear what thou pleasest;
Place a crown on thy head, or a banner[3] on thy shoulder.
Renouncing the world and fleshly lusts and appetites constitutes
Holiness; not throwing off the clothes, and nought beside.

[1] Or, a little freely, "we did not think for a moment that he would do anything wrong."

[2] *Lit.*, "face."

[3] M. Semelet, from a note of M. de Sacy, takes *'alam* to mean "a rich dress worn by the great," or "a piece of rich stuff worn by kings on the left shoulder;" but the commentators all render it "banner," and so Messrs. Gladwin, Ross, and Eastwick translate it.

A warrior should be clothed in a coat of mail;[1]
Of what advantage are warlike accoutrements on an effeminate person?

One day we had journeyed till nightfall, and slept at night beneath a fort. The graceless thief carried off a companion's water-jug, saying he was going to perform some ablutions; he really went to plunder.

COUPLET.

The unworthy wretch, who puts on a ragged cloak,
Makes of the Ka'ba's covering[2] the housing of an ass.

As soon as he was out of sight of the darweshes, he went a short distance, and stole a casket. By the time day broke, the black-hearted miscreant had gone a considerable distance, while his innocent companions were sleeping. In the morning they brought all into the fort, and put them into prison. From that date forward we vowed to renounce associating any one

[1] *Kazz ágand* is, properly, "a quilted vest or garment of silk and cotton, worn in battle."

[2] This is a covering of coarse black brocade, covered with inscriptions of passages from the Ḳor'ān, &c., which are interwoven of silk of the same colour, and having a broad band across each side ornamented with similar inscriptions worked in gold. A new covering for the Ka'ba, or cubical temple of Mekka, is yearly sent from Cairo (where it is manufactured at the Sulṭān's expense) with the great caravan of pilgrims; it is carried in procession through that city, and is believed to be one of the chief means of procuring safety to the attendants during their arduous and dangerous journey.—(Lane.)

with us, and adopted the course of keeping to ourselves;[1] *in seclusion is safety*, we declared.

STANZA.

When one of a body commits[2] an act of folly,
Neither for small nor great does respect any longer remain.
Dost thou not see that a single ox in a meadow
Brings trouble on[3] all the cattle of the village?

I said, "Thanks[4] be to God the Exalted and Glorified, I have not been disappointed in my expectation of benefits from (you) darweshes; (for) although I am outwardly separated from fellowship (with you), still I have enjoyed this benefit, and this lesson will prove of use to me for my life-time.

DISTICHS.

For one undisciplined[5] person in a company,
The hearts of the wise will suffer much pain.
Were they to fill a reservoir with rose-water,
(And) a dog fell into it, he would pollute it."

[1] *Lit.*, "we vowed to renounce society, and took the road to retirement.

[2] *Lit.*, "has committed," the Perfect in the sense of the Present.

[3] *Lit.*, "sullies," "corrupts." When one ox, the commentators say, enters a meadow, other oxen flock round him, and the wrath of the owner of the meadow falls on all on account of the one.

[4] The words *sipās* and *minnat* are synonymous; one is Persian, the other Arabic. Perhaps "thanks and grateful acknowledgments" would be a closer rendering.

[5] *Lit.*, "unhewn," "unshaped."

STORY VI.

A devotee was a king's guest. When they sat down to meat, he ate less than he would have liked; and when they stood up to prayer, he said more than was his wont, in order that they might increase the good opinion[1] they entertained of him.

COUPLET.

O Arab of the desert! thou wilt not, I fear, reach the Ka'ba;
For the road thou art going leads[2] to Turkistān.

When he returned home, he requested the cloth[3] to be laid, that he might partake of food. He had a son, a sharp fellow: he said, "Father, thou wert at the Sultān's entertainment, didst thou not eat food?" He replied, "I ate nothing in their sight in order to serve a purpose." He (the son) rejoined, "Say thy prayers again also, for thou hast not done a thing that will serve thy purpose (hereafter)."

STANZA

O thou who hast thy virtues exposed in thy open palm,
Thy vices concealed within thy sides![4]

[1] *Lit.*, "that they might increase the opinion of goodness they entertained of him."

[2] *Lit.*, "is."

[3] *Sufra* is "a round cloth," or "a stool with a round tray upon it;" also a round piece of leather, which serves as a table for meals, and which is usually spread on the ground, chiefly used by travellers, whence its name. The word *khwāst* would be more correctly rendered "he asked for."

[4] *Lit.*, "under thy arms or arm-pits."

What wouldst thou purchase, deluded one,
In the day of distress, with counterfeit silver?

STORY VII.

I remember in my childhood's days I was religious, a keeper of vigils, and eager to exercise myself in acts of devotion and abstinence. One night I sat up with[1] my father, and did not close my eyes the whole night long, but held the dearly-prized volume[2] in my lap, whilst a company of people were asleep around me. I said to my father, "Not one of them lifts up his head to say his prayers;[3] so sound a sleep has possessed them, that thou wouldst say they were[4] dead." He replied, "My dear boy![5] if thou also slept, it would be better than backbiting[6] people."

[1] *dar khidmati pidar* is generally rendered "in attendance on my father." I prefer taking it as a respectful way of saying "along with my father." The verbs in the Persian are in the Pluperfect, as the idiom requires; but they must be rendered by the English imperfect tense.

[2] *i.e.*, the Kor'ān.

[3] Properly, "a form of prayer in which two inclinations of the body are made."

[4] *Lit.*, "are."

[5] *Lit.*, "life or soul of thy father!"

[6] *Lit.*, "that thou shouldst fall under the cloak of people;" but the phrase *dar postīn uftādan* signifies "to uncloak or expose the faults (of a person)," "to traduce," "to slander."

STANZA.

The pretentious man sees naught but self,
Since he has the veil of conceit before (his eyes.)
If (Fate) bestowed on thee eyes with sight like God's,
Thou wouldst not perceive any one more wretched than thyself.

STORY VIII.

Some people were lauding a certain eminent person in an assembly, and speaking extravagantly of his praiseworthy qualities. After reflecting awhile, he raised his head and said, "I am what I know myself to be."

COUPLET.

Thou hast been made sufficient for doing harm, O thou who enumeratest my good qualities—
This my outward conduct, and knowest not my heart.

STANZA.

My person is fair to behold in all men's eyes,
While, for the corruptness of my heart, my head is hung low in shame.
The peacock, because of the spots and hues it has, men
Praise, while it itself is ashamed of its ugly legs.[1]

[1] This idea seems to be common throughout the East. The natives of India say of the peacock's strut and dance that *he falls into ecstacy when he sees his spots and hues; but, the moment he sets eyes on his ugly legs, he becomes ashamed, and stops dancing.*

STORY IX.

One of the holy men of Mount Lebanon, whose grades of sanctity[1] were well known in the western regions, and who was famous for his miracles, entered the congregational mosque of Damascus, and was performing his ablutions on the margin of the tank of Kalāsa. His foot suddenly slipped, and he fell into the reservoir, and escaped therefrom with much trouble. When he had finished his prayers, one of his disciples said to him, "A difficulty besets me." "What is that?" said the saint. He replied, "I remember that thou wast walking one day on the Mediterranean Sea, and thy feet did not get wet, and yet to-day thou all but perished in a depth of but a man's height of water—what secret is there in this?" The saint was absorbed in this thought for a time. After much reflection, he raised his head and said, "Hast thou not heard that the lord of the world, Mohammad Muṣṭafà—*God bless him and grant him peace!*—says, "*I have seasons with God, during which no angel of the band who are nearest to God, nor prophet of those sent* (as apostles), *can*

[1] *Maḳāmāt* in the sense of "assemblies," "discourses," as given in the vocabulary of my text and Johnson's "Dictionary," does not occur in the *Gulistān*. In M. Silvestre de Sacy's "Pand Nāma," p. lxiv., the singular, *maḳāmat*, is explained as *gradus sanctitatis in vitâ ascetarum*, and this is the meaning which the best commentators and Persian scholars (in India) give to the word in this passage.

obtain access[1] *to me?* But he did not say *continually*. At one time it used to be so, that he would have nothing to do with Gabriel and Michael; at another, he would content himself with Ḥafṣa and Zainab.[2] *The visions of the holy consist in part of* (God's) *manifesting* (Himself), *and in part of* (His) *concealing* (Himself) *from view;* He shews himself and He snatches Himself away from sight."

COUPLET.

Thou showest Thy face, and again Thou desistest;
Raisest the demand for Thyself, and excitest the flame[3] of our love.

VERSE.

I behold Him whom I love without a mediator;
And so I fall into such a state that I lose my way.
He kindles a fire, then extinguishes it with a sprinkling;
For this reason thou seest me burnt and drowned.

DISTICHS.

One asked of him[4] who had lost his son,—
"O thou bright-souled, wise old man!
Thou perceivedst the scent of his coat from Egypt;
Why didst thou not see him in Canaan's well?"

[1] *Lit.*, "will not contain me," as Mr. Eastwick and others translate it; but I do not clearly see the sense of this, and prefer the meaning given by the commentators, who explain it by the Persian *rāh na mī yābad dar ān wakt.*

[2] These were two of the wives of Mohammad.

[3] *Lit.*, "fire."

[4] *i.e.*, Jacob, when his son Joseph was hidden in the pit, and carried into Egypt.

"My state is as the darting lightnings',"[1] he replied;
"At one time I am seated in the highest vault;[1]'
At another time I cannot see (a thing) on my own instep.'
If the darwesh continued in one state,[2]
He would snap his fingers at both worlds.[2]

STORY X.

I was addressing a few words of exhortation, in the principal mosque of Baalbec,[3] to a congregation, frigid, apathetic, and who had not been led from the consideration of) the outward to (that of) the spiritual world. I saw that my words[4] took no hold of them, and that my fervour[5] had no effect on their green wood. I thought it a pity to instruct beasts,[6] and hold up the mirror in a company of blind people; but the door of spiritual matters was wide open, and the thread of my address drawn out. The discourse had got as far as the purport of this verse,—*And We are nearer to him than his jugular vein,*[7] when I said:—

[1] *i.e.*, 'at times I am gifted with perception and knowledge, such as pertain to the dwellers in heaven; at others I am unable to perceive a thing which is clear and obvious.'

[2] *i.e.*, in a state of beatific vision, or union with the Deity. In such a state the darwesh would care nothing for either this world or Paradise, as conceived by the Mohammadans. See note 4, p. 76, and note 1, p. 103.

[3] In Syria, the Heliopolis of the Greeks.

[4] *Lit.*, "my breath."

[5] *Lit.*, "my fire."

[6] This expression is taken from a verse of the Ḳor'ān, *ulā,ika ka 'lan'āmi*, "Those (who heed not admonition) are like unto beasts."

[7] The quotation is from *Sūra* L. of the Ḳor'ān, *Ḳaf* (Ḳ), verse 15, "We created man; and We know what his soul whispereth to him, and We are nearer to him than his jugular vein."

STANZA.

The Loving One is nearer to me than my own self;
And the puzzle is this—that I from Him am far.
What shall I do? To whom can I tell, that He
Is in my arms, and yet I am separated from Him?

I was intoxicated with the wine of these words, and the last drops of the cup were in my hand, when, all of a sudden, a godly man[1] passed without the assembly, and the last round had effect on him. He gave such a shout, that others, in imitation of him, broke into acclamation; and the ignorant fellows[2] who constituted the assembly fell into a state of excitement. I said, "The perfection of God (be extolled)! the enlightened ones who are afar are near, while the undiscerning ones who are near are far off!"[3]

STANZA.

When the hearers will not comprehend the discourse,
Look not for mental effort from the orator.

[1] Here, as in other places, *ravinda* is used in the sense of *sālik*, or "a godly man." *See* note 1, p. 79.

[2] *Lit.*, "green, or raw ones."

[3] There is here, as in many other similar sentences of Sa'dī's, a particular and a general application; the first with reference to the person who had just arrived from afar, and passed outside the assembly, as also to the assembly itself; the second to those who are in the community of darweshes, and yet do not possess the godliness that is found in many who are without that community.

Come forward with a wide field of willingness,[1]
That the orator may keep the ball rolling.[2]

STORY XI.

One night, in the desert of Mekka, the power to go on failed me for want of sleep. I laid my head down, and said to the camel-driver, "Keep thy hands off me.[3]

STANZA.

How far can the poor foot-traveller go,
When the hardy camel[4] has wearied of carrying its burthen?
In the time that a fat body would become thin,
A lean one would die of hardship."

He said, "Brother! the sacred territory is before thee, and robbers behind. If thou advance,[5] thou wilt save thy life;[6] and if thou sleep, thou wilt die. Hast thou not heard what they say?[7]

[1] *i.e.* willingness to listen to, and understand what is said.

[2] "To strike the ball" is a figure borrowed from the game of *chaugān*, or hockey on horseback.

[3] In other words, "Leave me alone," "Don't touch me."

[4] The Chaldean or Bactrian camel (*bukhti*) is famous for its power of endurance.

[5] The verbs in this sentence are in the past tense, as Persian idiom requires. The literal translation would be "if thou advanced" ..... "thou savedst thy life."

[6] *Lit.*, "thou wilt bear thy life safely away."

[7] *Lit.*, "they have said."

COUPLET.

Pleasant is it to sleep beneath the mimosa[1] in the desert path,
On the night of march; but he (who does so) should bid adieu[1]
to life."

STORY XII.

I saw a holy man sitting by the sea-side, who had received a wound from a leopard, and who got no better for any medicine; and though a long time, in that affliction, he repeatedly thanked God the Exalted and Glorious. They asked him, "For what art thou returning thanks?" He replied, "Thanks for this, that, God be praised! I am overtaken by an affliction and not by a sin.

STANZA.

Were that loved Friend to put me to a cruel[2] death,
Never shouldst thou say at that moment that I have regret for life.
I would say "What sin has this poor slave committed,
That He is displeased with me? Regret for that is mine."

[1] *Mughīlān* is corrupted from the Arabic *ummu ghīlān*, "the mother of evil spirits;" *ghīlān* being the plural of *ghūl*,, a demon or evil spirit. The Indian name for the *mughīlān* is *babūl*; and it is a singular coincidence that, as in Arabia and Persia, so in India, this tree is believed to be haunted by evil spirits.

[2] *Zār* is taken by some commentators as qualifying *marā*, and meaning "weeping bitterly," or "feeble;" the translation would therefore be, "me weeping bitterly," or "me feeble wretch." I prefer the translation given above.

STORY XIII.

A pressing want faced a darwesh: he stole a blanket from a friend's house. The judge ordered that they should cut off his hand. The owner of the blanket interceded for him, saying, "I have forgiven him." The judge said, "I shall not, for thy intercession, transgress the ordinance of God's law." He replied, "Thou speakest rightly; but it is not proper to cut off the hand of him who steals anything from property constituting a religious bequest; *for the religious bequest has no owner*, and, whatever is the possession of darweshes, is the legacy of the poor." This argument struck the judge as sound; he released him, and reproved him, saying, "Had the world become too straitened for thee that thou couldst not commit theft anywhere else but in the house of such a friend?" He replied, "My lord! hast thou not heard the saying,[1] 'Make a clean sweep of the houses of friends, but do not (even) knock at the door of enemies.'"

COUPLET.

When thou fallest into difficulty, give not thyself up to helplessness;
Strip thy friends of their coats, thine enemies of their skins.

[1] *Lit.*, "that they have said."

STORY XIV.

A king asked a holy man, "Dost thou ever think of me at all?" He replied, "Yes, whenever I forget God the Great and Glorious, I remember thee."

COUPLET.

He whom He drives away from His gate, runs in all directions;
While he whom He calls, runs to no one's door.

STORY XV.

A certain righteous man saw, in a dream, a king in Paradise, and a devotee in hell. He inquired, "What is the reason of the exaltation of the former? and what the cause of the degradation of the latter? for I used to think the opposite of this." A voice came, saying, "This king is in Paradise in consequence of his good feeling for darweshes; and the devotee is in hell because of his attachment[1] to kings."

STANZA.

Of what avail will the mendicant's cloak, and rosary, and ragged garment prove?
Keep thyself free from blameworthy acts.

[1] This may also be rendered "seeking admittance," or "striving to propitiate."

No need is there to put on the felt cap;[1]
Have the qualities of a darwesh, and put on a Tartar cap.

STORY XVI.

A darwesh, with bare head and feet, came out of Kūfa,[2] along with the caravan for Hijāz, and accompanied us on the journey: I perceived that he had not a single coin. He was proceeding on jauntily, and saying:—

STANZA.

"I am neither mounted on a camel, nor, like a camel, am I under a load;
I am not a ruler of subjects, nor the slave of a king;
I have no anxiety for the present, nor trouble for past or future[3] ills;
I breathe contented, and pass[4] my life in peace."

One who was riding on a camel said to him, "O darwesh! whither goest thou? Turn back, for thou wilt die of hardship." He did not heed, but set his foot in the desert, and went on. When we reached

[1] *Barakī* means (a cap) made of *barak*, a kind of flannel or felt woven of camel's hair, of which the caps worn by darweshes are made.

[2] *Kūfa* is a city on the west bank of the Euphrates, four days' journey from Baghdād, and so near Baṣra, that the two cities are called the two Basras, or the two Kūfas. It was founded in the reign of the Khalīfa 'Omar, and was a famous seat of Arabian learning.

[3] *Lit.*, "for ills which have no existence."

[4] *Lit.*, "and bring a life to an end."

the palm-grove of Beni Mahmūd,[1] death overtook the rich man. The darwesh came up to the head of his bed, and said, "I have not died of hardship, while thou on thy strong camel hast died."

COUPLET.

A person wept the whole night long at a sick man's head:
When day appeared, the former died, and the sick man lived.

STANZA.

O Sir! many a fleet horse has broken down,
While the lame ass has reached the journey's end alive.
Oft has it happened that the healthy and vigorous
They have buried, and the wounded has not died.

STORY XVII.

A king sent for an ignorant devotee. The devotee thought to himself, "I will take some medicine to make me weak; perhaps the good opinion he entertains of me will be heightened." They tell that he swallowed a medicine which was deadly poison: he died.

STANZA.

He whom I considered all substance, like a pistachio-nut,
Was merely coat upon coat, like an onion.

[1] This is one of the halting places on the road. It is named after the Arab tribe on whose lands the grove is situated.

Devotees who fix their eyes on the world,
Say their prayers with their backs to the Ḳibla.[1]

DISTICHS.

So long as thou art a worshipper of the world,[2]
Seek not His regard, for thou art a mass of hypocrisy.
When a servant calls Him his own God,
He should know none other but God.

STORY XVIII.

Robbers attacked a caravan in the land of Greece, and carried off incalculable riches. The merchants set up crying and wailing, called upon God and the prophet to intercede for them—it was of no avail.

COUPLET.

When the black-hearted robber is triumphant,
What cares he for the weeping of the caravan?

The philosopher Lokmān was in that caravan. One of the caravan said to him, "Utter some words of wisdom and exhortation to them; perhaps they will restore some of our property; it would be a pity

[1] The Ḳibla is the point to which men turn in prayer. The Ḳibla of the Musalmān is Mekka; that of the Christian Jerusalem.

[2] *Lit.*, "as long as thou art devoted to the service of 'Amr, Bakr and Zaid." These names being common among the Arabs, are used in stating grammatical or legal propositions, as John, William, and Thomas, are with us. Here they appear to be used collectively to express worldliness.

for so much wealth to be lost." Lokmān said, "It would be a pity to address words of wisdom to them."

STANZA.

Iron into which rust has eaten,
One cannot remove the rust therefrom by furbishing.
Of what avail will the addressing of words of exhortation to the black-souled prove?
An iron nail will not penetrate stone.

STANZA.

In thy day of prosperity be mindful of the distressed;
For binding up the (broken) heart of the distressed averts misfortune.
When a beggar asks a thing of thee with wailing,
Give it; otherwise the oppressor will take it by force.

STORY XIX.

Much as my revered master Abu 'l Faraj Shamsu 'ddīn bin Jauzī[1]—*the peace of God be on him!*—used to advise me to give up listening to songs, and to suggest seclusion and retirement, the vigour of my youth used to prove too much for me, and sensual desire to crave. Despite myself I continued to walk some distance contrary to the judgment of my preceptor,

[1] A celebrated preacher of the sect of Ḥanbal, and Sa'dī's preceptor. He was born A.H. 510, and died A.H. 597.

and to derive enjoyment from song and familiar intercourse with darweshes; and when the admonitions of the Shaikh used to come to my mind, I used to say :—

COUPLET.

"Were the Ḳāẓī[1] sitting with us, he would dance for joy;
Did the Moḥtasib[2] but taste the wine, he would excuse the drunkard."

(Thus matters continued) till, one night I came up to a party of people, and in the midst of them perceived a singer,—

COUPLET.

Thou wouldst say his discordant notes would burst the jugular vein:
More unpleasant than the wailing[3] at a father's death was his voice.

At one moment the fingers of my companions were in their ears, and at another on their lips, saying "Be silent!" As the Arab would say :—

[1] The Ḳāẓī is a judge, or minister of justice, who passes sentence in all cases of law, religious, moral, civil and criminal. This he generally does, in the present day, in accordance with the decision of a muftī, or doctor of the law. In small towns and villages he is often employed to draw up written contracts of various kinds. (Lane.)

[2] *See* note 2, page 75.

[3] The common meaning of *āwāza* is "report;" but the word is also used in the sense given above, which is certainly more applicable here.

VERSE.

We are roused (to listen) *to the sound of songs by their sweetness ;*
But thou art such a singer that, if thou be silent, we find it sweet.

COUPLET.

None would experience pleasure in thy song,
Except at the time of (thy) going, when thou wouldst be silent.

DISTICHS.

When that lutist broke into song,
I said to mine host, "For God's sake
Put cotton into my ears, that I may not hear,
Or open the door, that I may go out!"

In a word, out of regard for the feelings of the darweshes, I did as they were doing; and with much effort dragged a whole night through till dawn, and said :—

STANZA.

"The mu,azzin[1] has uttered his cry out of hours;
He knows not how much of the night is passed.
Ask of my eyelids the length of the night;
For sleep has not visited my eyes for a moment."

In the morning, in order to propitiate (him), I took the turban off my head and a gold piece[2] out of my

[1] The *mu,azzin* or *mu,ezzin*, is the man who proclaims the *azān*, or "call to prayer," from the turret, or minaret of a mosque.

[2] The *dinār* (originally *dīn ār*, "brought into existence or circulation by the law") is the standard gold coin among the Arabs. Its value (as also that of the *dirham* or *diram*, noticed below) varies considerably at different periods; but the average value is about ten shillings.

belt, and placed them before the singer, and embraced him, and offered him many thanks. My friends regarded my good feeling for him as something unusual; and laughed secretly at my frivolity of mind. One of them gave loose to the tongue of objection, and began reproaching me, saying "Thou hast not, in so doing, acted in accordance with the judgment of the wise, in that thou hast given the garment of a man of sanctity and learning[1] to such a singer as has not in all his life had a silver piece[2] in his palm, or a particle of gold in his tambourine.

DISTICHS.

Such a singer—may he be kept remote from this happy dwelling!—
As no one ever saw twice in one place.
Straight as his cry arose from his throat,
The hair stood on end on the bodies of men.
The birds in the porch[3] flew away in fear of him;
He robbed us of our senses,[4] and burst his own gullet."

I said, "Better were it that thou cut short reproachful speech; for the reason that the wondrous

[1] I take *mashā,ikh* in the sense of the plural used respectfully for the singular.

[2] The *diram* is the standard silver coin of the Arabs. Its average value is about sixpence.

[3] I am at a loss to discover why Messrs. Galdwin and Eastwick render *murghi aiwān*, "sparrow"! The sparrow is not the only, or even the commonest, bird which haunts the porch of a house in the East. The phrase seems to me to have a more general sense, and to apply to any birds that might happen to be in the porch at the time.

[4] *Lit.*, "our brains."

power of this man has become evident to me." He replied, "Acquaint me also with the nature of that (power), that I may win his good graces in the same way, and ask forgiveness for the joke which has passed." I rejoined, "On this account, that my revered master had repeatedly advised me to give up listening to song and music, and uttered many exhortations, but nothing (thereof) proved acceptable to my ear, till to-night, when auspicious fortune, and a happy piece of luck led me to this place, and, through the instrumentality of this singer, I have repented, vowing that, for the remainder of my life, I will never again go near song and music."

STANZA.

An agreeable voice from the throat and mouth which has sweet lips,
Whether he sings or not, ravishes the heart;
But if the modes were those of 'Ushshāḳ[1] and Nuhāwand and 'Irāḳ,
They would be unpleasant from the throat of a disagreeable singer.

STORY XX

They said to Lokmān the sage, "Of whom didst thou learn manners?" "Of the ill-mannered," he

[1] These are three of the sweetest musical modes of Persia; the first is, I presume, *erotic*, the word being the plural of *'āshiḳ*, "a lover"; the two others are named after the places whence they sprung.

replied; "for anything on their part which was disapproved in my sight, I avoided."

STANZA.

People utter not a word, even in jest,
But what sensible men learn a lesson therefrom.
But if to the fool a hundred chapters on wisdom
People read, they would be as jesting to his ear.

STORY XXI.

They tell of a religious man, that he used to eat fifteen[1] pounds of food of a night, and stand up repeating his prayers till the morning. A pious man heard (of this) and said, "Did he eat half a cake of bread, and sleep, he would be far better than he is."

STANZA.

Keep thy belly empty of food,
That thereby thou mayst perceive the light of Divine knowledge.
Void art thou of wisdom, for the reason that
Thou art stuffed full of food up to the nose.

STORY XXII.

The merciful kindness of God placed the lamp of Divine guidance in the path of one lost in sin, so that

[1] A *man* is a weight of 1¼ or 2 lbs. in Persia, and one varying from 1¼ to 80 lbs. in different parts of India.

he entered the society of the Ṣufis.[1] Through the blessed influence of walking with darweshes, and the truth of their words, his reprehensible habits changed to laudable ones. He abstained[2] from sensual indulgences, and (thus) set[3] the tongues of scoffers a-going, saying, 'He is still in his former course; and his abstaining from unlawful practices, and his goodness, are not to be relied on.'

COUPLET.

By confession (of sin), and repentance, it is possible to escape the wrath of God;
But it is impossible to escape the tongues of men.

He could not endure the wrong of (men's) tongues, and carried his complaint of this state of things to the superior of the order, and said, "I am pained by the injustice of men's tongues." The Elder wept and said, "How canst thou be sufficiently thankful for the blessing that thou art better than they deem thee?

[1] *Ahli taḥḳīḳ*, signifies, "those who ascertain the truth concerning the real nature of God;" *i.e.* the Ṣūfīs, or Mohammadan mystics, to whose body Sa'dī is said to have belonged. The opinions of this sect with regard to the soul, the Deity, and the creation, closely resemble those of the Vedāntists. They regard the soul as an emanation from the Deity, to be re-absorbed in its source; and regard that absorption as attainable by contemplation.

[2] *Lit.*, "he shortened his hand."

[3] I take the verb *kard* to be understood after *dcrāz* in the text. Other texts supply the word *hamchunān* between *wai* and *darāz*; it is understood in my text; but I have rendered it "thus."

STANZA.

How oft wilt thou say, 'Malignant and envious men
Are seeking out the faults of poor me;
Now they rise to wish me ill,
Now they lie in wait to shed my blood?'
If thou be good, and men speak ill of thee,
Better is it than that thou be bad, and they speak well of thee.

As for me,[1] the good opinion of the eminently pious respecting me attains to perfection, and my goodness is in very peril; it behoves me (then) to feel concern and suffer anxiety.

COUPLET.

If I always did those things which I know to be right,
I should be a virtuous and a holy man.

VERSE.

Verily I conceal myself from neighbours' eyes,
But God knows my secret thoughts as well as my outward conduct.

STANZA.

We close[2] the door on ourselves against people,
That they may not become aware of our faults:
Of what avail is it to have the door closed? The Knower of the invisible
Is One who knows the hidden and the manifest."

[1] I take the particle *ammā* in a partitive sense; it may however be taken as a corroborative, and rendered, "Whatever be the case as regards yourself." This meaning of the word, as also that given above, have, by an oversight, been omitted from the vocabulary of the text.

[2] *Lit.*, "we have closed," the Perfect in the sense of the Present.

STORY XXIII.

I complained to one of the Elders that so-and-so had borne testimony to my corruptness. He replied, "Shame him by thy goodness."

VERSES.

Do thou continue to be well-conducted, in order that the malevolent
May find no room to speak ill of thee.
When the sound of the lute is right and true,
How can its screws be twisted[1] by the musician's hand?

STORY XXIV.

They asked one of the Elders of Damascus, "What is the real nature of Ṣūfī-ism?"[2] He replied, "Previous to this they (the Ṣūfīs) were a body of men in the world apparently unsettled (by worldly matters) but inwardly calm and collected; and now they are a body apparently calm and composed, but inwardly disturbed (by worldly concerns)."

[1] The phrase *goshmālī khwurdan* signifies, "to suffer a rubbing, or twisting, of the ear," "to be punished, or reproved." And also, in the case of a musical instrument, "to have the keys twisted," in order to tune the instrument.

[2] *See* note 1, p. 103; and note 4, p. 76.

STANZA.

When thy heart each moment strays from thee to another place,
Not in solitude wilt thou find pureness of heart:[1]
Even though thou possess riches, high rank, tilled fields, and merchandíse,
Thou art a recluse, if thy heart be with God.

STORY XXV.

I remember that one night, in a caravan, I had journeyed the whole night long, and slept at morn on the skirt of a jungle. An enthusiast,[2] who was a fellow-traveller of ours on that journey, uttered a loud cry, and took the road to the forest without taking a moment's rest. When it was day, I said to him, "What predicament was that?" He replied, "I perceived the nightingales breaking forth into cries from the trees, and the partridges in the mountains, and the frogs in the water, and the beasts in the forest; (and so) I thought it would not be humanity,[3] all engaged in extolling the perfection of God, and I asleep."

[1] *i.e.*, "peace of mind arising from a pure heart."

[2] This meaning of the word *shorīda* should be added to those given in the vocabulary of the text.

[3] *i.e.*, "I thought it did not become me as a man to be sleeping while all these inferior animals were loud in God's praise."

STANZA.

At the close of last night[1] a bird poured forth its plaintive notes,
Robbed me of my reason, and self-control, and power, and sense.
Perhaps my voice reached the ear
Of one of my sincere friends ;[2]
He said, "I did not think that thee
The cry of a bird would so distract!"
I said, "It is not consistent with humanity,[3]
That the birds be extolling God, and I silent."

STORY XXVI.

Once on a time I was the companion and fellow-traveller of a body of devout men[4] in a journey to Hijāz.[5] Ever and anon they were humming, and repeating some mystic verse. There was a devotee (with us) who objected to the state of darweshes, and was ignorant of their yearnings.[6] Just as we arrived at the palm-grove of Beni Hilāl, a boy of an Arab tribe came out and broke forth into a song[7] such as

[1] *Lit.*, "last night, a bird, in the morning, poured forth its plaintive notes."

[2] I have taken the liberty of transposing this couplet.

[3] *i.e.*, "it is not what is expected of me as a man that I should be silent while the birds are extolling God."

[4] *Jawān* does not here, or in every instance, mean "a young man," as translators render it; but simply "a man."

[5] *See* note 3, p. 29.

[6] *Lit.*, "pain," but "pain arising from the yearning for communion with God."

[7] *Lit.*, "a voice."

would have brought down the birds from the air. The devotee's camel, I perceived, broke into a caper, and threw the devotee, and took the road to the desert. I said, "Good sir! the song has affected an animal, and yet it has made no difference in thee!"

VERSE.

Would'st thou know what the morning songster,[1] the nightingale, said to me?
"What (sort of) man, in truth, art thou, who art unacquainted with love?"
A camel falls into ecstacy and gladness at an Arab's song;
If thou hast no pleasure (therein), perverse-minded one! thou art a brute.

POETRY.

And when the scattering winds blow over the meadow,[2]
The branches of the ben-tree[3] *bend, not the hard rock.*

DISTICHS.

Every thing thou seest proclaims aloud His praise:[4]
The heart that attends[5] has knowledge touching this matter.
Not the *bulbul* alone, on its rose, is an extoller of His perfection;
For each single thorn too is vocal[6] in His praise.

[1] *Lit.*, "the nightingale of the morning."

[2] A *ḥimā* is a place of herbage, or pasture, prohibited, or interdicted to the public; also the space enclosed by the nomadic Arab for his use.

[3] The ben-tree is a species of Moringa, having a seed or fruit which is highly aromatic, and from which oil of a good quality is expressed. The seed is useful in removing the mange or scab, as also hardness of liver, and the spleen. When used for these diseases, it is made into a beverage with vinegar. Some however apply the term *bān* to a species of willow, the *Salix Ægyptia* of Linnæus; but the proper Arabic name of this is *ḵhilāf*. (Lane.)

[4] *Lit.*, "everything thou seest is in acclaim in His praise."

[5] *Lit.*, "the heart that is an ear, or that becomes an ear."

[6] *Lit.*, "is a tongue in extolling His perfection."

STORY XXVII.

The life of one of the kings of Arabia was drawing to a close, and he had no successor. He willed that they should place the crown of sovereignty on the head of the first person who might enter the city in the morning, and should commit the kingdom to his charge. It chanced that the first person that entered was a mendicant, who throughout his whole life had collected scraps and scraps of food, and sewn patch upon patch. The lords[1] and distinguished nobles of the presence carried out the king's last wish, and delivered the keys of the fortresses and treasuries over to him. He carried on the government for some time: certain of the nobles of the empire threw off their allegiance, and the sovereigns of the countries on all sides rose up to do battle, and arrayed their armies against him. In short, his troops and his people went against him, and a part of his outlying territory departed from his hold. The darwesh continued to be distressed and dejected on account of these events, till an old friend of his, who was his companion in the darwesh's life, returned from a journey. He beheld him in so exalted a position, and said, "Thanks be to God the Exalted and Glorious that a lofty destiny has befriended thee, and good fortune guided thee; thy rose has come forth from the thorn, and thy thorn from the foot, till thou

[1] *Lit.*, "the pillars of the state."

hast attained to this eminence: *verily, accompanying a difficulty is ease.*[1]

COUPLET.

The bud at one time flowers; at another fades:
The tree is now bare, and now covered (with leaves).

He said, "O (my) dear friend! condole with me; it is no position for congratulation. At the time that you last saw me I had the trouble of (how to provide myself with) a cake of bread, but to-day (I have) the gnawing care of (having to attend to the wants of) a world."

DISTICHS.

If we have not the good things of the world, we are distressed:
And if we possess them, we fetter our feet through our love for them.
A more bewildering trial than this world's joys exists not;
Since they are a grief to the soul whether they are possessed or not

STANZA.

Seek not, if thou desire riches,
Aught but contentment, for it is an agreeable treasure.
Even if a rich man pour out gold into thy lap,
Never fix thy (mental) gaze on his recompense;
For oft have I heard from the eminently pious,—
The patience of the poor man is better than the liberality of the wealthy.

[1] The quotation is from the Kor'ān, *Sūra* XCIV., *A lam nashrah* (Have we not opened?) verse 6. It seems to agree with the French 'Apres la peine le plaisir.'

VERSE.

If Bahrām[1] roasted a whole onagre (for the poor)
It would not be as a locust's leg from an ant.[2]

STORY XXVIII.

A certain one had a friend who held the office of Comptroller of Finance. He happened not to see him for a long time. Some one said, "It is long since thou sawest so-and-so." He replied, "I do not wish to see him." It chanced that one of his (the Finance Minister's) people was present. He said, "What fault has he committed that thou art weary of seeing him?" He replied, "There is no fault; but one may see a friend who is Finance Minister at the time when he is dismissed from office.

STANZA.

In the greatness and authority of office,
People are regardless of friends.
On the day of distress and dismissal from office,
They carry the sorrow of their hearts to their friends."

[1] The name of a famous Persian king of the family of the Sassanides. He was called "Gor," from his fondness for hunting the *gor*, or "wild ass." Bahrām is, however, a common Persian name, signifying "a king," "a sword," &c. It is also a name of the planet Mars.

[2] Because regard is paid to the ability of the creature who makes the offering, and not to the offering itself. The parallel with us is "The widow's mite." So in the "Bostān," Book II., line 180, Graf's edition, we find, "Every one bears a burden in proportion to his power; a locust's leg is heavy for an ant."

STORY XXIX.

A troublesome flatus began working in the bowels of a certain venerable personage. He had not the power to retain it: it passed from him against his will. He said, "Friends! I had no control over this that I have done; and the recording angels[1] will not record the offence thereof against me; and I have gained relief: do you also kindly excuse me."

DISTICHS.

The belly is wind's prison, O wise one!
No sensible man keeps wind pent up.
When wind works in the bowels, expel it;
For wind in the bowels is a burthen on the soul.
A sour-looking, uncongenial friend,
When he wishes to go, don't put thy hand before (to stop) him.

STORY XXX.

Abū Huraira[2]—*may God be pleased with him!*—used to wait daily on Muṣṭafà—*may God bless him and grant him peace!* One day the Prophet—*peace*

[1] The nominative to the verb is *ḳaẓà o ḳadr* understood, *i.e.*, "the Divine decrees."

[2] *Abū huraira* was one of the most famous of Mohammad's disciples. More traditions respecting the prophet are said to have been handed down by him than by any other disciple. His proper name was *Abdu 'r raḥmān*. He once paid a visit to the Prophet, and took a pet cat (*huraira*) of his with him; it was on that occasion that the Prophet nicknamed him *Abū Huraira* (master of the pet cat); and the name stuck to him.

be on him!—said, "*Abu Huraira! visit me every second day; thou wilt increase my regard* (for thee);" in other words,[1] "Don't come every day, that (my) friendship may increase."

A pious man said, "Despite the sun's excellence, I hav'nt heard that any one has held it in regard; for the reason that people see it every day—except in winter, when it is concealed (in clouds), and therefore beloved."

STANZA.

There is no fault in going to see people;
But not so often that they say "Enough."
If thou wilt reprove thyself,
It will not befall thee to hear reproach from any one.

STORY XXXI.

Once on a time a weariness of my friends at Damascus came over me. I betook myself[2] to the desert of the holy place,[3] and associated with animals, up to the time when I became a prisoner in the clutches of the Franks, and they set me to earth work[4] in the fosse of Tripoli,[5] along with a lot of Jews. One of the

[1] The preceding sentence being in Arabic, these words are used to introduce the Persian explanation of them which follows.

[2] *Lit.*, "I placed my head in the desert."

[3] *i.e.*, Jerusalem.

[4] This is literal; the work may have been "digging," or "carrying earth," it is impossible to say which.

[5] *i.e.*, Tripoli in Syria.

leading men of Aleppo—an acquaintance existed between us previously—passed by, and recognised me. He said, "What state is this? and how art thou passing thy life?" I replied :—

STANZA.

"I was flying from men to the mountains and the desert,
That I might have nothing to do with any other than God.
Imagine what my state must be at the time
When I must needs have to do with a gang of inhuman wretches!

COUPLET.

(To have) one's feet in fetters in the presence of friends
Is better than to be with strangers in a garden."

He took compassion on my state, and got me freedom from the captivity of the Franks by the payment of ten gold pieces, and took me with him to Aleppo. He had a daughter: he gave her in marriage to me with a portion of one hundred gold pieces. Some time elapsed: the girl, who was bad-tempered and quarrelsome, began to give loose to her tongue, and embittered my life.

DISTICHS.

A bad woman in a good man's house
Is his hell in this world itself.
Beware of an evil companion, beware!
And, keep us, O our Lord! from the torment of hell.[1]

[1] This is a quotation from the Kor'ān, *Sūra* III., *Ālu 'Imrāna*, verse 14.

Once she gave vent to taunting speech, and was saying, "Art thou not he whom my father bought back again for ten gold pieces?" I replied, "Yes, he set me free from the captivity of the Franks by payment of ten gold pieces, and made me a captive to thee for a hundred pieces of gold."

DISTICHS.

I heard that a good man a goat[1]
Set free from the jaws and clutches of a wolf:
At night he drew a knife across its throat.
The ebbing life of the goat to him (thus) plained,
"Thou snatchedst me away from the claws of the wolf;
When I looked closely, lo! thou wert ultimately a wolf for me."

STORY XXXII.

A certain king asked a religious man who had a large family, "How dost thou pass thy precious time?" He replied, "The night in prayer, and the morning in supplication for my wants, and the livelong day in the thought, "How am I to meet my expenses?" The purport of the devotee's insinuation became evident to the monarch. He issued the order that they should appoint a sufficient means of subsistence for him, so that the burthen of his family might be lifted from his mind.

[1] Or "sheep."

DISTICHS.

O thou who art clogged with the encumbrance of a family!
Think no more of freedom (from worldly care).
The anxiety of children, and bread, and raiment, and food,
Will hold thee back from (attainment of) the angelic character.
All day long I make the resolve
That at night I will engage in the service of God.
At night, when I determine[1] to engage in prayer,
"What will my children eat in the morning?" (is the thought that haunts me.)

STORY XXXIII.

A certain devotee used to live in a jungle, and eat the leaves of trees. The king went to him to pay him a visit, and said, "If thou thinkest well, come into the city; in the event of thy doing so, I will get ready a dwelling for thee which will afford thee better opportunities for devotion than those thou hast, and others also will benefit by the blessed influence of thy words,[2] and take example from the goodness of thy acts." These words did not prove agreeable to the devotee, and he turned away his face. One of the vazīrs of the state said, "Out of consideration for the

[1] The stop after *namāz*, in the text, had better have been omitted. If it be retained, the meaning will be, "At night, as (in the case of) the resolve to pray, I think 'What will my children,'" &c. Some commentators prefer this rendering.

[2] *Lit.*, "of thy breaths."

king's wishes, it is right for thee to come to the city for a few days, and make thyself acquainted with the character of the place; if, after that, anything sully the purity of the holy man's[1] life, it rests with him[1] to act as he pleases." He won the devotee over, and he came into the city. They prepared the king's special garden-house for him. He beheld a place delightsome to the heart, and tranquillising to the soul.

DISTICHS.

Its red roses—like beauties' cheeks—
Its hyacinths—e'en like the tresses of mistresses—
Were as yet, on account of the extreme cold of winter's close,
Like an infant which has not yet drunk milk from its nurse.[2]

COUPLET.

And branches on branches, with pomegranates on them;
(As though) *fire was suspended from green trees.*

The king thereupon sent a beautiful[3] damsel to him.

VERSE.

Such a devotee-seducing charmer,[4]
Angel-fashioned, peacock-adorned,

[1] *i.e.*, "of thy life," &c. The third person respectfully used for the second.

[2] Such is the sense of these difficult verses, as given by the best commentators. Another rendering of the third and fourth verses is, "were still, notwithstanding the extreme cold of winter as (tender, delicate, and beautiful as) an infant," &c. *'Ajūz* signifies the last five or six days of winter; the sense, therefore, is "the roses and hyacinths were just beginning to blossom."

[3] *Lit.*, "moon-faced."

[4] *Lit.*, "a devotee-seducing piece of this (or such a) moon."

That, after beholding her, not a particle of patience
Took shape for the devotee's soul.[1]

Similarly, after her, he (the king) sent a boy of rare beauty, and graceful proportions.

STANZA.

Men perished around him of thirst;
And he was a cup-bearer who saw and would not give to drink.
The eye would not be satisfied by looking at him;
Just as one who has dropsy (would not be satisfied) with the Euphrates.[2]

The devotee began feeding on dainty meats, and wearing elegant garments, and smelling fragrant fruits, and eyeing the beauty of the slave-boy and slave-girl; and the sages say,[3] 'The ringlets of beauties are the fetters of reason's feet, and the snare of the crafty bird."

COUPLET.

I have devoted my heart to thy affair, and my religion, all my knowledge notwithstanding;
In very truth the crafty bird am I to-day; thou art the snare.

In short, the tranquil days which formed the devotee's treasure came to an end.

[1] In plain English, "the devotee lost all control over himself at the sight of her."

[2] Or "much water" for the Persian *furāt* may mean either.

[3] *Lit.*, "have said," the Perfect used in the sense of the Present.

STANZA.

Whoever there be of doctors of religion, saints, and disciples,
And of pure-minded preachers,
When once they descend to this vile world,
They stick in the honey (thereof) like flies.

The king once desired to see him. He beheld the devotee changed from what he was before, with red and white developed, and become fat, and dressed in fine clothes, and pillowed on a cushion of brocade, and the peri-faced boy standing at his head with a fan of peacock's feathers. The king rejoiced at the well-being of his state and sat down. He (the king) introduced conversation on all topics, till, at the conclusion of the narrative, he said, "I hold these two bodies as friends in the world—the learned and the devout." The vazīr, a philosopher and man of wide experience, was present. He said, "Sire! friendship requires that thou deal kindly with both these two orders—that thou give gold to men of learning, in order that others may study; and give nothing to devotees, in order that they may not fail in devotion."

COUPLET.

A devotee wants neither silver[1] nor gold:
If a devotee take (it), find out another.

[1] Lit., *dirhams* or *dīnārs*; see note 2, p. 99, and note 2, p. 100.

STANZA.

To the lady of elegant figure and comely face
Say, "Never mind ornaments and a turquoise ring."
To the darwesh of good morals and blessed life
Say, "Let alone the bread of religious houses, and the morsels of mendicancy."
He who has a good character, and his affections set on God,
Is a devout man without any charity, or morsel of mendicity.
A well-formed figure and a charming ear-tip
Are lovely without either ear-ring or finger-ring.

COUPLET.

So long as I have, and yet desire more,
If people call me no devotee, it is just.

STORY XXXIV.

In keeping with the preceding discourse.

An important affair presented itself to a king. He said, "If the termination of this business be in accordance with my wishes, I will give so many silver pieces in charity to religious men." When the object of his wishes was accomplished, and the anxiety of his mind vanished, the fulfilment of his vow became imperatively necessary. He gave a bag of silver pieces to one of his private servants to distribute among religious men. They say the servant was a

clever fellow. He wandered about all day long, and returned at night, and kissed the silver pieces, and placed them before the king, saying "Much as I have hunted for devotees I have found none." The king replied "What tale is this? To the best of my knowledge there are four hundred devotees in this city." He rejoined, "Lord of the world! those who are devotees will not take money, and those who take money are not devotees." The king laughed, and said to his boon-companions,[1] "As much as I feel kindly towards this order, and openly confess their worth, so much does this saucy fellow feel animosity, and evince disapproval of them; and right is on his side, for it is said:—

COUPLET.

The devotee who takes silver and gold
(Turn from, and) seek out another more devout than he.

STORY XXXV.

They asked a certain profoundly learned doctor, "What sayest thou on the subject of eating the bread of charitable bequests?" He replied, "If people

[1] I cannot approve of the rendering "courtiers" of other translators. *Nadīm* properly means "a cup-companion" or "a boon companion"; but it is employed in a more extended sense, and applied to one who is a regular associate on occasions of conviviality or diversion; generally, a poet, wit, musician, or any other who is an amusing companion, or a favourite.

take the same for the sake of peace of mind, and leisure to worship God, it is lawful; but if they settle down in a body for the sake of the maintenance, it is unlawful."

COUPLET.

The pious accept[1] a subsistence-allowance for the sake of
The treasure of worshipping, not the treasure of worship for the sake of subsistence.

STORY XXXVI.

A darwesh entered a house, the master of which place was of a generous soul. A party of learned men were, one and all, uttering witticisms and pleasantries in his company. The darwesh had crossed the desert, and was fatigued, and had eaten nothing. One of them said in a jesting way "Thou also must say something." The darwesh replied, "I possess no learning and eloquence like the rest, and I have read nothing; you must be content with a single couplet from me." All eagerly said, "Say on!" He said:—

VERSE.

"I, hungry one, facing the table with food,
Am like a bachelor at the door of a bath for women."

The friends perceived his extremely miserable plight

[1] *Lit.*, "have accepted."

and brought the cloth with food before him. The host said "Friend! wait awhile; my servants are getting ready some broiled force-meat." The darwesh raised his head and said:—

COUPLET.

"Force-meat, on my table, tell them, let there not be;
For him who is knocked up[1] dry bread is force-meat."

STORY XXXVII.

A disciple said to his spiritual master, "What shall I do, for I am in great straits because of the numbers of people who come to visit me; and my occupations are disturbed by their coming to and fro?" He replied, "Lend something to those who are poor, and ask something of those who are rich, in order that they may not come about thee again."

COUPLET.

If a mendicant were the leader of Islam's hosts,
The infidels would fly to China (itself) through fear of his soliciting something.

[1] There is a play upon the word *kofta* here which cannot be preserved in the translation; in the first verse of the couplet it signifies "pounded meat," and in the second, where the man applies it to himself, it means "knocked up."

STORY XXXVIII.

A law professor said to his father, "None of the fine words of the preachers make any impression on me, for the reason that I do not see them practising one single thing in conformity to their preaching.

DISTICHS.

They teach people to renounce the world;
They themselves hoard up silver and grain.
The professor of religion[1] who has talk, and nothing else,
Takes no hold of the heart when he speaks.
He is a doctor of religion who does no evil;
Not he who preaches to people, while he himself does not act up to (his preaching).

VERSE FROM THE KOR'ĀN.

Do ye bid mankind be pious, and overlook yourselves?[2]

COUPLET.

The learned doctor, who seeks to gratify his appetites and pamper his body,
Is himself astray; whom can he guide aright?"

The father said, "Son! merely on account of this foolish fancy it is not right to turn away the face from

[1] The word *'ālim* means, literally, "a learned man"; but it is commonly applied to a doctor or professor of law and religion, and is, in this tale, evidently applied to a religious teacher, or expounder of the law. The plural of the word is *'ulamà*.

[2] *Vide* Sura ii, *Al baḳrat* (The Cow), verse 41.

the instruction of monitors, and follow the path of folly,[1] and impute error to the doctors of religion, and be in quest of a spotless[2] doctor, and so remain excluded from the advantages of knowledge. Thou art like unto the blind man who one night fell[3] into mire, and was saying, 'At least, O Musalmāns! place a lamp before my path!' A courtesan heard (him) and said, 'What wilt thou, who canst not see the lamp, see by means of the lamp?' The meeting-house of preachers is even like the warehouse of cloth-merchants; for in the latter place thou canst get nothing until thou payest ready money; and in the former place thou wilt not carry away happiness till thou bring a willing mind."

STANZA.

Listen to the discourse of a learned doctor with the ears of thy soul,
Even if his acts be not like his words:
Vain is that which the adversary says,—
"How can one who is asleep rouse one who sleeps?"
It behoves a man to lend his ear attentively,[4]
Even if counsel be written on a wall.

[1] This may also be rendered "to have recourse to idle talk."

[2] There is a mistake in the text here; the word *'ālam* should be *'ālimi*, i.e., the vowel mark should be transferred from over the *lām* (*l*) to under the *mim* (*m*).

[3] The verb in the original is, according to Persian idiom, in the pluperfect tense; the literal translation would therefore be "who had fallen."

[4] This is in accordance with a tradition of the Prophet, *inna 'llāha yu,īdu hāẕa 'ddīna bi'rrajli 'lfājiri*, "Verily God strengthens this religion by means of wicked men."

STANZA.

A pious man came from a convent to a school,
Broke the bond of the Sūfī communion.
I said, "What was the difference between a doctor and a devotee,
That thou hast preferred the former to the latter?"
He replied, "The latter saves his own blanket from the wave,
While the former exerts himself to save the drowner."

STORY XXXIX.

A certain one was lying[1] intoxicated on the highway, and the reins of self-control had escaped from his hand. A devotee passed by him and observed his disgusting state. When he raised his head from his drunken sleep, he said. "*When they pass by frivolity they pass on pityingly.*[2]

POETRY.

When thou seest a sinner,
Be conniving and forbearing.
O thou who regardest my case with loathing!
Why dost thou not pass by generously?

STANZA.

Turn not away thy face from a sinner, O holy man![3]
Look on him absolvingly,

[1] *Khuftan* is often used in the sense of "to lie down" as well as "to sleep"; and as the man in the story was evidently dead drunk, I prefer the meaning given above.

[2] This is a quotation from the Ḳor'ān, Sūra XXV, *Al Furḳān*, verse 72.

[3] *i.e.*, "If I am unmanly, or conduct myself more like a brute beast than man, do thou pass by me like a true man."

If I am inhuman in my acts,
Do thou pass by me like the generous."

STORY XL.

A band of lawless rascals came out to oppose and find fault with some darweshes, and used improper language, and beat one darwesh. Through inability to endure it, he carried a complaint to the superior of the order, saying "Such a state of things has befallen me." He replied, "My son! the garb of darweshes is the garment of resignation. He who, wearing this garment, cannot endure the non-fulfilment of his wishes, is a pretender, and the garment is unlawful for him."

VERSE.

The broad sea does not get disturbed by a stone;
The God-discerning[1] man who frets is as yet but a shallow[2] stream.

STANZA.

If injury reach thee, bear it patiently,
That by pardoning (others) thou mayst be purified of sin.[3]
O brother! since the end (of all) is dust,
Be as dust[4] before the time (arrive) when thou wilt become dust.

[1] *'Ārif* properly signifies "one possessed of knowledge touching the Divine Being," and, in the language of the Ṣūfīs, "one who meditates on, and holds direct communion with God."

[2] There is a misprint in the text here, *tangāb* should be *tunak āb*.

[3] *i.e.*, If any one injure thee, and thou take not revenge, but forgive the injurer, God will also forgive thee the sins thou hast committed; for God says *wa 'l kāẓimīna 'l ghaiẓa*, &c., as already quoted in Story I., Book I.

[4] *i.e.*, "be humble."

STORY XLI.

(In Verse.)

Listen to this story, to the effect that, in Baghdād,
A dispute arose between a flag and a curtain.
The flag, on account of the hardship of the march, and the dust of the stirrup,
Said to the curtain reproachfully,—
"I and thou are both servants of a common master;
"Are the slaves of the Sulṭān's royal court.
"I rest[1] not a moment from duty;
"At all hours, in and out of season, I am on the march.
"Thou experiencest[1] neither fatigue nor war,
"Nor the desert, nor the march, nor the dust;
"My foot is foremost in any arduous undertaking;
"Why then is thy proximity to royalty greater than mine?
"Thou screenest beautiful slaves,
"Art the companion of jasmine-scented girls.
"I am fallen into the hands of servants;
"Foot-bound, on the march, and fluttering above."
The curtain said, "I place my head on the threshold,
"And do not, like thee, raise my head on high.'
He who lifts high his head with vain conceit,
Hurls himself down headlong.
Sa'dī is lowly, free from worldly cares;
No one makes war against the lowly.

STORY XLII.

A certain pious man saw an athlete vexed and enraged and foaming at the mouth. He asked,

[1] *Lit.*, "I have not rested," and "Thou hast experienced."

"What is the matter with him?" They said, "Such-and-such a person has abused him." He replied, "The worthless fellow can lift a stone weighing fifteen hundred pounds, and yet cannot bear one word (of abuse)."

STANZA.

Leave off boasting of thy strong grip, and pretending to manliness!
If one is under subjection to an ignoble soul, what difference does it make whether he be a man or a woman?
If thy hand can accomplish it, make one mouth sweet.
It is no manliness to hit a fisticuff on a mouth.

STANZA.

If one could split open an elephant's head itself,
(Still) no man were he if there were no humanity in him.
The sons of Adam take their nature from the dust:
If one be not humble[1] he is not a man.

STORY XLIII.

They questioned a certain venerable person respecting the character of the Brethren of Purity.[2] He replied, "The worst among them is such that he

[1] *Lit.*, "be of dust."

[2] The *Ikhwānu 's ṣafā* or "Brethren of Pure Friendship," (*lit.* "Brethren of Purity") is the appellation of a learned body of men (some say five, some ten) who lived in Baghdād about the third century of the Hegira, and united in publishing a series of scientific works (all published under the

gives precedence to the wishes of his brethren's hearts over his own interests; and the wise say[1] 'A brother who is engrossed with thoughts of self, is neither a brother nor a kinsman.'"

COUPLET.

If thy fellow-traveller go too fast, he is no fellow-traveller of thine.
Fix not thy heart on one whose heart is not fixed on thee.

COUPLET.

If thy kinsman have not religion or piety,
To sever the tie of kindred is better than loving thy kinsman.

I remember an opponent objected to my language in this couplet, and said, "The Exalted Truth[2] has, in the glorious book, forbidden the severing of the ties of kindred, and commanded the loving of relations; whereas, what thou sayest is contradictory of that." I replied, "Thou makest a mistake, for it agrees with the Ḳor'ān[3]—'*And even if they both* (the parents) *try hard to make thee associate with me that of which thou hast no knowledge,*[4] *then obey them not.*'

title of the fraternity) of which one alone is well known to Europeans. I cannot understand how Mr. Eastwick can assert that "in this passage the Ṣūfī's are designated by the said title." Not one of the commentators countenances this opinion.

[1] *Lit.*, "have said."

[2] "The Truth" is one of the ninety-nine names or epithets of God in Islām.

[3] *Vide* Sūra xxix, *Al 'ankabūt* (The Spider), verse 7; and compare Leviticus xix, 3.

[4] *i.e.*, "Deities for whose worship thou canst show no authority."

COUPLET.

A thousand kinsmen who are strangers to God
Give thou up for one stranger who loveth Him.'

STORY XLIV.

A witty old man in Baghdād
Gave his little daughter to a shoe-maker.
The hard-hearted wretch to such a degree bit
The girl's lip, that the blood trickled from it.
In the morning the father saw her thus:
He went to his son-in-law and questioned him,
Saying "Vile wretch! what (marks of) teeth are these?
How oft hast thou bitten her lip? It is not leather!"
I do not tell this tale in jest:[1]
Put jesting apart, and take it seriously.
Evil habits, which have taken root in one's nature,
Will only be got rid of at the hour of death.

STORY XLV.

A lawyer had a daughter—ugly in the extreme—arrived at the verge of maturity, and, despite a dowry and much wealth, no one showed an inclination to marry her.

COUPLET.

Hideous would be the stuff of gold tissue and the coloured silk brocade
Which were on an uncomely bride!

[1] These are Sa'dī's words, and not a continuation of the old man's address to his son-in-law, as other translators take them to be.

In brief, under pressure of necessity, they married her to a blind man. They tell that at that time a physician arrived[1] from Ceylon, who used to restore sight to the eyes of the blind. They said to the lawyer, "Why dost thou not have thy son-in-law treated?" He replied, "I fear he would recover his sight and divorce my daughter."

HEMISTICH.

The husband of an ugly woman is best blind.

STORY XLVI.

A king looked on a body of darweshes with eyes of contempt. One among them shrewdly discovered this. He said, "O king! we are inferior to thee in this world as regards followers, but in our lives we are happier, while in death we shall be equal, and at the resurrection—God willing—we shall be better off."[2]

DISTICHS.

Even though a conqueror of realms is prosperous,
And though a darwesh is in want of bread,
At the hour when both shall die,

[1] *Lit.*, "had arrived."

[2] This is on the authority of the following tradition, *tamūtūna 'alā mā ta'yishūna wa taḥsharūna 'alā mā tamūtūna*, "Ye will die in the state wherein ye live, and will rise again in the state wherein ye died."

Neither will take more than his grave clothes with him from the world.
When thou wilt have to pack up the paraphernalia of royalty,
Mendicancy will be more agreeable than sovereignty.

The outward mark of darweshes is an old and patched garment, and shaven hair; while their real qualities are a living heart and mortified passions:

STANZA.

He is not (a darwesh) who, in extreme pretentiousness, holds aloof from people,
And if they oppose him, rises up to fight:
If a mill-stone roll down from a mountain,
No possessor of divine knowledge is he who jumps out of the way.

The path of darweshes lies in praise and thanksgiving, and in serving God, and submitting to His will, and practising almsgiving, and being content, and acknowledging one God alone, and trusting in Him, and in resignation, and long-suffering. He who is endued with these qualities is a darwesh in reality, even though dressed in a tunic.[1] As for the vagrant, the one who never says his prayers, the sensualist, the voluptuary, who spends his days till night-fall in thinking of his appetites, and passes his nights till

[1] The *Ḳabā*, or ordinary outer robe, is a tunic or long cloth coat, of any colour, quite open in front, and worn over the shirt. It appears to be the same as the Turkish *jubbeh* and the Egyptian *gibbeh*, the sleeves of which reach not quite to the wrist.

day appears in neglectful slumber, and eats whatever comes in his way, and says whatever his tongue prompts —he is a hypocrite,[1] even though he be dressed in a woollen cloak.[2]

STANZA.

O thou man, with thy heart void of piety,
That outwardly hast (on) the robe of hypocrisy!
Lay aside the curtain of many colours,[3]
Thou who hast but a common mat within thy house.

DISTICHS.

I saw some handfuls of fresh roses
Fastened to a dome with grass.
I said, "What is[4] this worthless grass,
That it too should seat itself in the rank of roses?"
The grass wept and said, "Peace!
Social intercourse does not make one forget excellence.[5]
If I have no beauty, or bright hue, or fragrance,
Am I not, after all, the grass of His garden?"

[1] *Zindīḳ* from the Persian *zand*, is the appellation of "an infidel," "a hypocrite" and "a fire-worshipper."

[2] The *'abā*, or *'abāyah*, is a kind of woollen cloak, generally black, open in front. It is commonly worn by Badawīn Arabs, and also by darweshes.

[3] *Lit.*, "a curtain of seven colours," but the sense is as given above. The meaning of the verse is "discard the outward semblance of wealth (the gaudy curtain), thou who hast but a common mat within thy dwelling." "It is customary in Persia," Mr. Eastwick says, "to have a curtain at the portal of the house, the richness of which depends on the circumstances of the owner."

[4] *Lit.*, "was," according to Persian idiom.

[5] Messrs. Ross, Gladwin, and Eastwick appear to me to have quite mistaken the sense of this line. The nominative to *farāmūsh na kunad* is *ṣuḥbat*, and *karam* is the object of the verb; it cannot then be translated "The kind their old associates ne'er forego."

I (Sa'dī) am a servant of His Majesty, the Merciful God;
One gifted with the oldest of His gifts:[1]
Whether (then) I am without merit, or (whether I) possess merit,
I hope for kindness from the Lord.
Notwithstanding that I possess no stock (of worth),
That I have not the fund for a single act of worship,
He knows the remedy for His servant's case,
When no other resource remains.
It is the custom that those who have the power to emancipate,
Grant freedom to their old slaves.
O Great God! Regulator of the Universe!
Pardon Thy old servant!
Sa'dī, take thou the road to the sacred domain of contentment!
O man of God! walk in the path of God.
Wretched is he who turns away his face
From this means of entrance; for he will find no other.

STORY XLVII.

They asked a sage,—"Of the two (qualities), valour and liberality, which is the better?" He replied, "He who has liberality has no need of valour."

COUPLET.

On Bahrām Gor's[2] tomb there is inscribed
"The liberal hand is better than the strong arm;

[1] *i.e.*, according to the commentators, "existence" (*wujūd*). The argument seems to be "As He brought me into being, I hope for further favours from Him."

[2] See note 1, page 111.

We conquered the world with valour and might,
But we did not bear it away with us to the tomb."

STANZA.

Ḥātim Ṭā,ī[1] is no more; but to all eternity
Will his eminent name remain famous for good.
Pay the poor-rate[2] on thy property; for the overgrowth of the vine
When the gardener lops off, it (the vine) yields more grapes.

[1] Ḥātim of the tribe of Ṭaiyi was most highly celebrated for his generosity. He lived in what the Arabs term "the Time of Ignorance"; but his son 'Adī became a Muslim and is numbered among the Companions of the Prophet. Ḥātim's most famous act of liberality was that which he showed to an ambassador of the Greek Emperor (*see* Bostān, Book ii., page 167, Graf's Edition), sent to demand of him, as a present for his master, a horse of very great price. The generous Arab, before he knew the object of the mission, slaughtered the horse to regale the ambassador, having nothing at the time in his house to serve in its stead. After the repast the envoy told the object of his mission, and was astounded at learning that the horse had been slaughtered to entertain them.

[2] *Zakāt* is the poor-rate, or portion of his property that a Muslim gives to the poor. The giving it is obligatory, provided the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the amount and nature of the property; but is generally a fortieth part thereof, or of its value. It is termed *zakāt* as being a cause of the hope of increase, or as causing the soul or person to thrive by means of good things and blessings procured thereby. (Lane).

CHAPTER III.

ON THE EXCELLENCE OF CONTENTMENT.

STORY I.

A merchant from the West[1] was saying in the shop-rows[2] of the cloth-merchants of Aleppo, "O ye wealthy! did ye possess justice, and we content, the practice of begging would cease in the world."

STANZA.

O contentment! make me rich;
For no riches surpasses thee.

[1] By this name the people of the East denote Northern Africa, from Tunis to Morocco.

[2] The word *ṣaff* means, literally, "rows," "lines." It is here used, elliptically, for a row of shops in a *sūḳ*, or *bāzār* (a market-street). "In Eastern cities most of the great thoroughfares, and many others, have a row of shops along each side, not communicating with the superstructures; which latter are divided into separate lodgings; inhabited by different families, and seldom by the persons who rent the shops beneath. A whole street of this description, or a portion of such a street, commonly contains only, or chiefly, shops appropriated to a particular trade, and is called the *sūḳ*, or *bāzār* of that trade."—(Lane).

The nook[1] of patience was Lokman's choice;
Who has not patience, has not wisdom.

STORY II.

There were two nobleman's sons in Egypt. One studied science; and the other amassed wealth. The former became the most learned man of the age; and the latter king[2] of Egypt. On this the rich one regarded the learned one with the eyes of contempt, and said, "I have attained to sovereignty, while thou still remainest in poverty." He replied, "Brother! it behoves me to render thanks to God Most High, in that I have obtained the inheritance of the prophets, that is, knowledge; whilst thou (hast obtained) the inheritance of Pharaoh, viz., the kingdom of Egypt.

Distichs.

I am the ant, which people tread under foot;
Not the hornet, that people should groan because of my sting.
How shall I render thanks for the blessing
That I have not the power to oppress people."

[1] The "nook of patience" means, simply, "patience." The poet does not mean to imply that Lokmān picked up his wisdom in retirement, as Mr. Eastwick supposes; but, by patient observation. The reading *ganji ṣabr* is regarded as inadmissible by all the commentators.

[2] The title of *'Azīz* was formerly applied to the *Vazīr* of Egypt, as appears from the Kor'ān, Chap. xii, verse 30; but the more modern signification of the word is "king" (of Egypt), and such is evidently its signification in this tale.

STORY III.

I saw a darwesh who was being consumed with the flames of hunger,[1] and was sewing patch upon patch, and, to comfort his heart, was saying :—

COUPLET.

"I will content myself with dry bread, and a patched garment ;
For the burden of one's own trouble is preferable to the burden of obligation to mankind."

A person said to him, "Why sittest thou here supinely? So-and-so in this city has a noble soul, and universal benevolence :[2] he has girt up his loins to serve those who have renounced the world,[3] and watches to gratify the desire of all hearts[4]; should he become acquainted with thy state, such as it is, he would feel it an obligation to show consideration for thy valued feelings, and would consider it a fortunate thing for himself." He replied, "Say no more; for it is better to die of hunger, than to carry one's wants before another."

STANZA.

E'en to sew patches together, and betake one's self to the nook of patience,
Is better than to write letters to the rich for garments.
Verily it is equal to the torment of hell
To go to Paradise by a neighbour's help.

[1] *Lit.*, "was burning in the fire of starvation."
[2] Or "a generosity extended to all."
[3] *Lit*, "the free," *i.e.*, "the free from worldly cares," "the religious."
[4] *Lit.*, "has seated himself at the doors of all hearts."

STORY IV.

One of the kings of Persia[1] sent a skilful physician to wait upon Muṣṭafā—*God bless him and grant him peace!*—He was a whole year in Arabia (and) no one came to him for a single trial (of his skill), or asked in a single instance for treatment. One day he presented himself before the Prophet—*may God bless him and grant him peace;*—and complained, saying, "They sent me for the purpose of treating thy disciples, and no one, during all this time, has addressed himself to me, that I might discharge the duty[2] for which I was appointed." The prophet—*may God bless him and grant him peace!*—said, "This band have (all) one course (of procedure), viz., they eat nothing till hunger overcomes them; and the appetite (for more) yet remains when they withdraw their hands from food." The physician replied, "This is the cause of good health." He kissed the ground in obeisance, and departed.

Distichs.

Then it is that the wise man begins to speak,
Or extends his finger-tips towards the food,[3]

[1] This may also be rendered, "A king of a foreign country"; for the title *'Ajam* is given to any and all people who are not Arabs; but often to the Persians in particular.

[2] *Lit.*, "the duty which is assigned to this slave."

[3] *Lit.*, "mouthful" or "morsel."

When by his not speaking harm would arise,
Or by his not eating he would imperil life[1] :
His speech (then) would necessarily be wisdom;
His eating bring forth the fruit of health.

STORY V.

In the history of Ardshīr Bābakān[2] it is mentioned[3] that he asked an Arabian physician what quantity of food one ought to eat daily. He replied, "A hundred drachms' weight will suffice." He rejoined, "What strength will this quantity give?" The physician replied, "*This quantity will sustain thee; and whatever exceeds this, thou art the carrier of it*"; in other words[4], This quantity will support thee, and whatever thou addest to it, thou art the carrier thereof.[4]

COUPLET.

Eating is for the sake of living, and praising God :
Thou firmly believest that living is for the sake of eating.

[1] More correctly "suffers distress," or "is brought low;" the phrase *ba jān āmadan* is equivalent to *'ājiz o tang shudan*.

[2] The first king of the fourth or Sāsāniān dynasty of Persia. His original name was Bahman; and he is said to have received the name of *Ardshīr* ("the rage or fury of the lion") from King Gushtāsp, on account of his valour and might. He was the son of a shepherd, who married the daughter of one Bābak. His reign was contemporary with that of the Emperor Commodus.

[3] *Lit.*, "it has come, or occurred."

[4] This is the explanation, in Persian, of the preceding Arabic passage.

STORY VI.

Two darweshes of Khorāsān were travelling together, mutually dependent on each other's society.[1] One was weak—he used to keep fasts, and break them after every two nights; and the other was strong—he used to eat three times a day. It chanced that they were seized at the gate of a city on the suspicion of spying; and they imprisoned them both, and blocked up the prison door with mud. After two weeks it was discovered that they were innocent. They opened the door, (and) found the strong man dead, and the lean man with his life safe and sound. They were astonished at this. A sage observed, "It would have been surprising if it had been the reverse of this: since this one was a great eater, he had not the power to endure starvation, and perished of want; and the other was one who restrained himself; he exercised patience, according to his wont, and remained safe and sound."

STANZA.

If a person has a nature given to eating little,
When want confronts him, he bears it easily.
But if he is one who indulges his appetite in the midst of abundance,
When he experiences distress, he dies of hardship.

[1] *Mulāzamat* signifies "a cohesion or necessary conjunction of things." The meaning of the sentence may however be "in close companionship," or "looking to each other for company."

COUPLET.

To heat the oven of the belly every moment
Will prove a misfortune in the day of want.

STORY VII.

A sage was forbidding his son to eat much, since[1] repletion makes a person ill. He said, "Father! hunger kills people. Hast thou not heard that the wits have said, 'It is better to die of repletion, than to surrender life to hunger?'" The father replied, "Observe due measure. The words of the Most High God are, *Eat and drink, but commit not excess.*[2]"

COUPLET.

Neither eat so much that it may come out of the mouth,
Nor so little that, through weakness, thy life depart.

STANZA.

Albeit the soul's enjoyment consists in the existence of food,
Food which exceeds due measure brings on sickness.
Wert thou to eat conserve of roses to excess, it would be injurious;
But wert thou to eat dry bread at long intervals, it would prove
conserve of roses.

[1] This may also be rendered "saying."
[2] Al Ḳor'ān, Sūra vii, *Al 'Arāf*, verse 29.

STORY VIII.

They said to a sick man, "What does thy heart desire?" He replied, "This,—that my heart would wish for nothing."

COUPLET.

When the stomach becomes full, and pain rises in it,
All wholesome things (even) do no good.

STORY IX.

A green-grocer had some dirams coming to him from some Ṣūfīs. He used to ask for them every day, and to use harsh words. The Society used to be hurt at his reproaches, but had no remedy, save to endure patiently. A pious Ṣūfī heard (of this), and laughed, and said, "It is easier to put off the appetite with the promise of food, than the green-grocer with (the promise of) dirams."

STANZA.

To renounce the favour of the master[1] is better
Than to endure the rudeness of the porters.
To die longing for meat is better
Than the hateful dunning of butchers.

[1] This may also be rendered "rich man."

STORY X.

A certain brave man received a fearful wound in a fight with the Tartars. Some one said to him, "Such-and-such a merchant has an efficacious medicine; if thou ask, it may be that he will give thee a little." And they say that that merchant was as notorious for stinginess as Ḥatim Ṭāyī for liberality.

COUPLET.

Had the sun been on his table in the place of bread,
No one would have seen a bright day in the world till the resurrection.

The gallant fellow said, "I will not ask him for the medicine, for he may, or may not, give it; if he give it, it may, or may not, benefit me. At all events, it would kill[1] (me) to ask it of him."

COUPLET.

Whatever thou askest as a favour from the base,
Thou addest to thy body, but takest from thy life.

The wise say,[2] "If people sold the water of life, for example, at the price of honour, a wise man would

[1] *Lit.*, "to ask of him is killing." Other translators, strange to say, render this, "to ask of him is deadly poison."

[2] *Lit.*, "have said."

not buy it: for it is better to die of disease, than to live in ignominy."

COUPLET.

If thou eat colocynth from the hand of an affable person,
It is better than sweetmeats from the hand of a sour-looking man.

STORY XI.

A certain learned doctor had many mouths to feed,[1] and scanty means wherewith to suffice. He mentioned his predicament to a certain great man who entertained a very good opinion of him. He frowned at his request, since the presentation of a begging petition by a man of learning appeared disgraceful in his eyes.

STANZA.

With a face saddened by fortune, before a dear friend
Go not; for thou wilt embitter his happiness also.
If thou go with a want, be bright-faced and laughing;
The business of a man of unclouded brow is not obstructed.

They relate that he increased his allowance, and diminished the regard (he had for him). After some days, when he (the doctor) perceived him (the great man) not to be on his usual terms (with him), he said:—

[1] *Lit.*, "had many eaters."

COUPLET.

Vile are the meats when abjectness acquires them;
The pot is set up, but the dignity is lowered.[1]

COUPLET.

My bread has increased, but my honour has diminished:
Want is better than the disgrace of begging.

STORY XII.

A pressing need came upon a darwesh. Some one said to him, "So-and-so has enormous wealth; were he to know of your necessity, he would undoubtedly admit of no delay in relieving it." He replied, "I don't know him." The other said, "I will introduce thee." He took his hand, and brought him to that person's house. The darwesh saw a person with a lip hanging down, and brows contracted, and sitting with a scowling and sour aspect. He turned back, and said not a word. Some one asked him, "What didst thou say? and what didst thou do?" He replied, "I dispensed with his gift on account of his aspect."

[1] Taking the line in a grammatical sense, which is also implied, the meaning is "the word *ḳidr* (a pot) being *nasbated*, or marked with the vowel *fatḥa* or *zabar*, is raised to *ḳadr* (dignity); and the word *ḳadr* (dignity) being *kasrated*, or marked with the vowel *kasra*, or *zer*, is degraded to *ḳidr*, "a pot."

STANZA.

Carry not thy wants to one of scowling look;
For thou wilt be broken-hearted at his ill-nature.
If thou speak, tell the sorrow of thy heart to a person
Who, by his countenance, will, at a glance,[1] afford thee relief.

STORY XIII.

One year such drought and dearth visited Alexandria, that the reins of endurance of the poor slipped[2] from their hands, and the gates of heaven were closed against the earth, and the cries of the earth's inhabitants rose up to heaven.

STANZA.

There was not a living creature, whether wild animal, or bird, or fish, or ant,
Whose cry of agony went not up to heaven by reason of its disappointed hopes.[3]
The wonder is that the sighs of creatures' hearts did not collect together
To become clouds, and the torrent of their tears rain.[4]

[1] Or "at once." Some commentators, however, take the word *nakd* in its usual sense of "ready money," and the preposition *ba* in the sense of "instead of," "as with"; thus the translation of the line would be, "who by his countenance, as with ready money, will afford thee relief."

[2] *Lit.*, "had slipped."

[3] And hence "wretchedness."

[4] *i.e.*, "and that the torrent of their tears did not collect together to become rain." The verb in the original (*mī nashavad*) is in the Present—"do not collect."

In such a year a catamite—far be he from friends!—to use language descriptive of him would be to discard good manners, particularly in the presence of the great; and yet to pass him over unnoticed would not be becoming either; for a class of people would attribute it to the speaker's feebleness: I will confine (the description) to the two following couplets:—

STANZA.

If a Tartar[1] slew the catamite,
One ought not to slay the Tartar in retaliation.
It often happened to him as to the bridge of Baghdād—
Water beneath and a man on his back.

A little will afford an indication of a great deal, and a handful will serve as a sample of an ass-load:—such a person, a partial description of whom thou hast heard, possessed boundless[2] wealth in that year, (and) used to give gold and silver to the needy, and to entertain[3] travellers. A body of darweshes, who were reduced to the last extremity by the pressure of starvation, intended to accept his invitation, and took counsel with me; I shook my head in dissent from them, and said:—

STANZA.

The lion eats not the leavings of a dog,
Even if he die of hunger in his lair.

[1] In the original *tatare* for *tātāre, metri causâ.*
[2] There is a misprint in the text here,—*begirān* for *bekarān.*
[3] *Lit.*, "to place the cloth, or table (of food)."

The body to wretchedness and hunger
Resign; but put not thy hands (together in begging attitude)
before the base.
Be he a Farīdūn in wealth and pomp,
Reckon not a worthless person a person of worth.
Fine silk and brocade on the unworthy,
Are (as) lapis lazuli and gold on a wall.

STORY XIV.

They said to Ḥatim Ṭā,ī, "Hast thou seen a person in the world more magnanimous than thyself?" He replied, "Yes! one day I had sacrificed forty camels, and invited some Arabian chieftains[1]; all of a sudden I went through necessity to a retired part of the desert, and saw a wood-gatherer with a bundle of sticks gathered together; I said, 'Why dost thou not go to Ḥatim's entertainment? for a vast concourse of people have assembled at his board.' He replied,

COUPLET.

'Whoso eateth the bread of his own labour
Will be under no obligation to Ḥātim of Ṭāyī.'

I considered him superior to myself in magnanimity and generosity."

[1] Mr. Eastwick translates "and had gone out with the chiefs of the Arabs"; I can only conclude that he must have had a very different text before him.

STORY XV.

Moses—*peace be on him!*—saw a darwesh who, on account of (his) nakedness, had concealed himself under sand. He said, O Moses! pray that God Most High may give me a competent means of subsistence." Moses offered up a prayer and went away. After some time he (Moses) saw him (the darwesh) in custody, and a crowd gathered round him. He said, "What has happened to him?" The people replied, "He has drunk wine, and created a disturbance, and killed a man; now the authorities have decreed his death in retaliation."[1]

VERSE.

Did the poor cat possess wings,
She would root out the very origin[2] of sparrows from the world.
The powerless, did they happen to obtain power,[3]
Would rise up and wrench off the hands of the weak.

Moses—*peace be on him!*—acknowledged the wisdom of the Creator of the world, and sought forgiveness for his own rashness. God Most High says, "*And if God made abundant the means of subsistence for His servants, they would riot in the earth.*"[4]

[1] *Lit.*, "now they have commanded retaliation."
[2] *Lit.*, "the seed."
[3] *Lit.*, "the hand of power."
[4] *Vide* the Kor'ān, *Sūra* xlii, *Ash shūrā* (The Consultation), verse 26.

POETRY.

What was it that plunged thee, deluded one! into danger,
So that thou perished? Would that the ant had not got wings
and attempted to fly!

VERSE.

The base man, when rank, and silver, and gold, come to him,
His head really needs a buffet.
Hast thou not heard what a wise man said?
"An ant is always[1] best when it has no wings."

MAXIM.

The father has abundance of honey;
But the son's of a hot temperament [2]

COUPLET.

The Being who does not make thee rich,
Knows what is best for thee better than thou knowest.

STORY XVI.

I saw an Arab of the desert telling a story in the midst of a circle of jewellers of Baṣra, saying, "Once upon a time I had lost my way in a desert, and nothing in the shape of provisions remained by me: I gave myself up for lost. All of a sudden I found a

[1] Or "even."

[2] And therefore the honey (which is considered heating in its nature) would injure him; so that he is better without it.

bag full of pearls; and never shall I forget the pleasure and joy (I felt), for I thought that it was parched wheat, or rice; and again, the bitterness and despair, when I discovered that they were pearls."

STANZA.

In the arid desert, and in shifting sand,
As is a pearl so is (its) shell in the mouth of the thirsty man.[1]
To the provisionless man, whose legs have given way,
What difference does gold or potsherd in his belt make[1]?

STORY XVII.

An Arab in a desert, in the extreme of thirst, was saying:—

POETRY.

O would that, before my death,
I might one day obtain my wish—
A river dashing its waves against my knee!
Then would I not cease to fill my leather water-bag.

Similarly, a traveller had lost his way in a vast plain, and his strength and his food were exhausted, while he had some silver pieces round his waist. He wandered about a great deal, but did not find the

[1] *i.e*, both are equally useless.

road, and perished in distress. A party came up (and) saw the silver pieces placed before his face, and on the ground written :—

STANZA.

(Even) if he have all the purest gold,[1]
The provisionless man will not attain his object.
In the midst of a desert, for a poor man who is hungry,
A boiled turnip is better than virgin silver.

STORY XVIII.

I never bewailed[2] the hardness of the times, or felt put out at the vicissitudes of fortune, but once, when my feet were bare, and I had not the means of getting shoes. I entered the congregational mosque of Kūfa vexed at heart, (and) saw one who had no feet: I returned thanks for God's mercy, and bore my shoelessness resignedly.

STANZA.

Roast fowl, in the eyes of a sated man,
Is of less account than pot-herbs on the table;
While to him who has nothing within reach, and no means,
A boiled turnip is a roast fowl.

Lit., "gold of Ja'far," so-called, according to some commentators, after one Ja'far, a famous alchemist, who is said to have made the purest gold; according to others, after Ja'far, the Vazīr of the Khalīfa Hārūna 'rrashīd, who ordered pure gold to be used in coinage.

[2] *Lit.*, "I had never bewailed," the Pluperfect being used, according to Persian idiom.

STORY XIX.

A certain king, with some of his principal nobles, happened to be in a hunting ground, at a distance from any town, in time of winter. Night came on. They saw far off a village which was desolate, with one solitary villager's hut therein. The king said, "We'll go there to-night, in order that the pressure of the cold may be lessened." One of the vazīrs said, "It would not become the high dignity of the king to take shelter in the hut of a low peasant; let us pitch a tent on this very spot and kindle a fire." The news reached the villager; he got together whatever he had ready, and took it to the Sultān, and kissed the ground in obeisance, and said, "The high dignity of the Sultān would not be lowered by his alighting at the hut of a peasant; but they do not desire that the peasant's dignity should be raised." His words were pleasing to the king: he stopped at his house for the night. The peasant rendered him approved service. In the morning the king gave him a robe of honour and money. I heard that he kept walking along by the king's stirrup for some paces, and was saying,—

STANZA.

"Naught of the king's dignity and majesty is diminished
By his condescending to be a guest in a peasant's dwelling;
(But) the peak of the peasant's cap has reached to the sun,
Since a monarch like thee has cast his shadow on his head."

STORY XX.

They relate of a beggar that he had amassed enormous wealth. A king said to him, "It appears that thou hast boundless[1] wealth; help me with a portion thereof, for a pressing business confronts me; when the revenue comes in, it shall be repaid." He replied, "O lord of the earth! it becomes not the dignity of a great personage to defile his hands with the wealth of a beggar like me, who has added grain to grain by begging." He (the king) rejoined, "No matter; for I shall give it to the Tartars: *filth* (is) *for the filthy*."[2]

COUPLET.

They said, "Mortar made of lime is not clean:"
We replied "We will close up the chinks of the privy therewith."

COUPLET.

If the water of a Christian's well is unclean,
(If) thou washest a dead Jew therein, what harm is there?

I heard that he refused compliance[3] with the king's request, and advanced pretexts, and showed insolent airs. The king commanded (it), and so they wrung

[1] There is a misprint in the text here,—*begirān* for *bekarān*.

[2] Such appears to be the sense here, in applying the word *khabiṣāt* to the beggar's wealth; but the correct rendering is "bad women are for bad men." The passage is a quotation from the Kor'ān, *Sūra* xxiv, "Light", verse 26.

[3] *Sar bāz zadan az chize*, signifies "to shake the head by way of disagreement, or disapproval, or refusal of a thing."

the subject of discussion from him by violence and menace.

DISTICHS.

If an affair is not accomplished by kindness,
It will drag (thy) head into dishonour in spite of thyself.
He who himself no mercy shows,
If another show him no mercy, it is befitting.

STORY XXI.

I saw a merchant who had a hundred and fifty camels of burden, and forty slaves and servants. One night, in the island of Kīsh,[1] he took me to his chamber, and did not rest the whole night long from uttering incoherent words, saying, "So-and-so is my partner in Turkistān; and I have such-and-such merchandise in Hindūstān; and this is the title-deed of such-and-such lands; and for such-and-such property so-and-so is security." At one moment he would say, "I have thoughts of going to Alexandria, since its climate is agreeable"; and again he would say, "No, the Mediterranean Sea is rough and distressing. O Sa'dī! I have one more journey before me. If that be accomplished, I will settle down in retirement for the rest of my life." I said, "What

[1] *Kīsh* is the name of a town on a promontory in the island of Ormuz in the Persian Gulf.

journey is that?" He replied, "I shall take Persian sulphur to China, for I hear[1] it has great value; thence I'll bring China-ware to Greece, and Grecian brocade to India, and Indian steel to Aleppo, and mirrors of Aleppo to Yaman,[2] and striped stuff of Yaman to Persia; after that I will give up journeying, and settle down in my shop." He uttered so many of these foolish ravings, that power to say more failed him. He said, "O Sa'dī, do thou also say something about those things which thou hast seen and heard." I said:—

VERSE.

"Hast thou heard, that once a merchant
Fell off his beast in a desert:
He said, 'The greedy eyes of the worldly man
Either contentment satisfies, or the dust of the grave.'"

STORY XXII.

I heard of a wealthy man who was as notorious for avarice as Ḥātim Ṭā'ī for generosity. His outward estate was adorned with the good things of the world, but sordidness of soul was rooted in his nature to such a degree, that he would not for the sake of a life have parted with a loaf; nor would he have gratified

[1] *Lit.*, "I have heard."
[2] Arabia Felix.

Abū Huraira's[1] cat with a morsel, nor have flung a bone to the dog of the Companions of the Cave.[2] In short, no one ever saw his house with the door open, or his table spread.

COUPLET.

The poor man perceived naught but the odour of his food;
The birds never picked up crumbs after his eating bread.

I heard that he took[3] the route of the Mediterranean Sea to Egypt, and had filled his head with Pharaoh-like[4] thoughts. An adverse wind sprung up round the ship, and the sea raged; *until when drowning overtook him*[5]—

COUPLET.

What can the heart do but agree with Thy displeased soul?
A favouring wind is not always suitable to the ship[6]—

[1] See note 2, p. 112.

[2] See note 2, p. 12.

[3] *Lit.*, "that he had taken."

[4] *i.e.*, "proud, rebellious, and sinful, like Pharaoh's."

[5] This is a quotation from the Ḳor'ān, *Sūra* x, "Jonas," verse 90.

[6] Commentators explain this very difficult couplet in three ways. The majority (with whom I cannot agree) take the pronoun *at* after the word *malūl* as applying to a mistress, whose lover addresses her, saying, "If I do not agree with thy fanciful nature, what else am I to do? for the wind is not always favourable to the ship." The word *shurṭa*, "a favourable wind," is here taken in the sense of "wind" absolutely. Others take the pronoun as referring to the wealthy man of the story, with respect to whose perilous situation Sa'dī's loving and sympathetic nature leads him to say, "What can my heart do but sympathise with thy sorrow-laden soul, &c." The third is that given by me above: here the pronoun is referred to the Deity to whom the wealthy man turns in contrition, acknowledging the error of his ways and the justice of his punishment.

he stretched out the hands of supplication, and began to make unavailing lamentation: '*And when they embark in a ship, they pray to God, being sincere towards him in religion.*[1]

COUPLET.

What will the hand of humble and earnest prayer profit the needy servant,
(When) at the time of supplication (it is raised) to God, and at the time of (His) favour, (it is kept) under the arm?[2]

STANZA.

With thy gold and silver impart some joy (to another);
Take enjoyment thyself as well;
And when this habitation is left behind,
Think of it as consisting of a brick of silver and a brick of gold.[3]

They relate that he had some poor relations in Egypt. On his perishing they were enriched by the remainder of his property, and tore up their old garments at his death, and made up[4] (others of) silk and dimity.[5] In

[1] This is a quotation from the Kor'ān, *Sūra* x, "Jonas," verse 23.

[2] *i.e.*, "what will it profit thee to pray to God when thou hast a want to be satisfied, and to be unmindful of Him when thou art in the enjoyment of His mercies."

[3] *i.e.*, as this thy earthly dwelling will remain behind thee, it behoves thee to take no trouble to ornament and beautify it; whatever its state be, it will make thee quite as happy to *imagine* that thou hast left behind a costly and highly-decorated mansion.

[4] *Lit.*, "and cut out."

[5] So-called from Dimyāt, the town commonly called by us Damietta. 'Its name is generally pronounced Dumyāt by the Modern Egyptians.'—(Lane.)

that same week I saw one of them on a fleet horse, with a slave running behind him. I said to myself,—

STANZA.

Oh! if the deceased were to return
To the bosom of his family and kinsfolk!
The restitution of the inheritance would be harder
To the heirs than the death of the kinsman.

On the strength of a former acquaintance which existed between us, I took hold of his sleeve and said,—

COUPLET.

"Enjoy! good-natured, worthy man;
For that luckless wight amassed, but did not enjoy.'

STORY XXIII.

A strong fish fell into the net of a weak fisherman. He had not the strength to hold it; the fish overpowered him, and wrenched the net from his hands, and got away. He was confounded, and said:—

STANZA.

A slave went out to fetch water from the stream;
The water of the stream came and carried away the slave.
The net used always to land a fish;
This time the fish has gone, and carried off the net.

The other fishermen felt regret, and reproached him,

saying, "Such a fish fell into thy net and thou couldst not keep it!" He replied, "O brethren! what could be done? there was no sustenance allotted to me, while some days yet remained for the fish (to live); and the sages say, 'A fisherman whose sustenance is not allotted, will take no fish in the Tigris; and a fish whose appointed time has not arrived, will not die on dry land.'"

COUPLET.

The hunter does not always take game:
Perhaps one day a tiger rends him.

STORY XXIV.

One whose hands and feet had been cut off killed a millepede. A pious man passed by him, and said, "(Extolled be) the perfection of God! this thing, the thousand legs it had notwithstanding, when fate overtook it, was unable to fly from one without hands and feet!"

DISTICHS.

When the life-taking enemy comes in pursuit,
Fate ties the legs of a running man:
At the moment that the foe has come up (to thee)
It behoveth (thee) not to draw (even) the Kaiānian[1] bow.

[1] *Kaiānī* is the relative adjective formed from *kaiān* the plural of *kai*, which is synonymous with *buzurg*, "great," "venerable," &c. The Kaiāni were the second dynasty of Persian kings, the first of whom was Kai-kubād

STORY XXV.

I saw a brainless fellow with a costly robe on his person, and an Arab horse under him, and a fine Egyptian muslin on his head. Some one said, "Sa'dī! what thinkest thou of this decorated silk on such an ignorant animal?" I replied, "It is a vile scrawl which one has written in golden ink."

POETRY.

Assuredly an ass among men is like
A calf of red gold, which has a lowing cry.[1]

STANZA.

One cannot say this animal resembles a man,
Excepting his tunic, his turban, and his outward adorning.
Go over all the articles of the property of his existence,
Thou wilt find nothing allowable (to take), except his life.

(Cyaxares). Archery is said to have reached perfection under these monarchs. The meaning of the couplets is "it is useless, nay wrong, to attempt to fight against fate; what one ought to do is to submit patiently."

[1] The allusion is to the golden calf of the Israelites; see the Kor'ān, *Sūra* vii, verse 146, and *Sūra* xx, verse 90, in both of which the last line of the couplet occurs. The commentators disagree as to the sense of the word *jasadan*; some say it is a substitute for *'ijlan*; others that it is meant for *zā jasadin*, or "corporeal"; others again, that it means "of red, or intensely yellow, gold." This is the rendering I have preferred; at the same time I cannot help thinking that Sa'dī uses the word *jasadan* in the sense of "corporeal"; for he evidently means to say that "the foolish man, like the golden calf, has a body, and a cry, but no soul or mind."

STANZA.

If one of high descent become poor,[1] do not suppose
That his high station will become impaired;
And though they stud his silver threshold with nails of gold,
Do not imagine that a Jew would become noble.

STORY XXVI.

A thief said to a beggar, "Hast thou no shame that thou holdest out thy hand for the smallest piece of silver[2] to every mean person?" He replied,

COUPLET.

The hand outstretched after a grain of silver
Is better than that people should cut it off for the sake of a penny.[3]

STORY XXVII.

They relate of an athlete that he complained[4] sadly

[1] *Lit.*, "powerless," "helpless."

[2] *Lit.*, "a grain of silver."

[3] A *dāng* is the sixth part of a *dirham*, which is worth about sixpence. The words which I translate "cut it off," would, if literally rendered, be "cut in two halves," or "cut in two," for *dū nīm* does not necessarily imply "two exact halves," but is often used for "two pieces." Messrs. Eastwick, Ross, and Gladwin, make a strange mistake in taking the words *dū nīm* in connection with *dānge*, and rendering "a dang and a half." The Persian words, when transposed as follows, give the true sense; *bih kih (dast) buburrand dū nīm ba dānge.*

[4] The verbs in the original are in the Pluperfect, as the idiom requires them to be.

of adverse fortune; and (that), through having a capacious gullet and restricted means, he was reduced to extreme misery. He carried his tale of woe to his father, and asked leave (to go forth from home) saying, "I have resolved to travel; perhaps by strength of arm I may possess myself of some object of desire.

COUPLET.

Excellence and merit are wasted so long as people show them not;
People place aloes on fire, and rub down musk."[1]

The father said, "O son! put this absurd idea out of thy head, and draw the feet of contentment under the skirt of security; for the sages say[2] 'Fortune comes not through exertion: the remedy for it[3] consists in fretting less.'

COUPLET.

No one can seize fortune's skirt by force.
Useless labour is (it to put) collyrium on the eyebrows of the blind.

COUPLET.

Were there two hundred excellences at the extremity of every hair of thy head,
Excellence would prove useless were fortune adverse.

[1] "and then it is that they yield their perfume."
[2] *Lit.*, "have said," the Perfect in the sense of the Present.
[3] *i.e.*, "the remedy for it, when you have it not, is to fret less."

COUPLET.

What can the luckless possessor of strength do?
Fortune's arm is better than a strong arm."

The son replied, "O father! the advantages of travel are many, and the gains thereof countless, such as cheering the mind, and acquiring benefits, and seeing wonderful things, and hearing strange things, and sight-seeing in cities, and intercourse with intimate friends, and the acquisition of dignity and knowledge and manners, and the increase of wealth and affluence, and making the acquaintance of friends, and proving the vicissitudes of life; as travellers say:[1]—

STANZA.

'So long as thou art tied down[2] to the apartment[3] of thy house,
O raw one! thou wilt never become a man.
Go forth, look about thee[4] in the world,
Before the day that thou wilt go out of the world.'"

The father said, "O son! the advantages of travel, after the fashion thou hast mentioned, are numerous;

[1] *Lit.*, "have said."—*Sâlikâni ṭarikat* means literally, "travellers of the road." Other translators render the phrase "those who travel in the path of spirituality," "men of piety," &c.

[2] *Lit.*, "pledged to."

[3] *Lit.*, "shop of thy house." I am, however, guided in my rendering by the similar expression *ghar kî koṭhrî*, which is commonly used in India.

[4] *i.e.*, "See all that is to be seen"; the word *tafarruj* is used by the Arabs in the sense of "becoming free from anxiety," "becoming cheerful," &c.; but the Persians use it in the sense of "sight-seeing" and "recreation."

but they are accorded to five classes of people; 1st.—To the merchant, who, having[1] wealth, and affluence, and male slaves, and charming female slaves, and smart and sharp servants, enjoys the good things of the world, each day in a town, each night at a halting place, and each moment in some place of recreation.

STANZA.

The wealthy man is no stranger in mountain, or desert, or jungle;
Whithersoever he goes,[2] he pitches his tent and makes ready his bed-chamber,
While he who has not within his hand's reach the desirable things of the world,
Is a stranger and unknown in his own native land.

2nd.—The learned man, whom, on account of his winning discourse, and enjoyable speech, and power of rhetoric, and stock of eloquence, wherever he goes, people come forward to wait upon, and wherever he sits, they honour.

STANZA.

The existence of a man of learning is like gold, pure gold;
For wherever he goes people know his worth and value.
The ignorant son of a great personage is like leather money,[3]
Which in another land people will not take at any price.

[1] *Lit.*, "with the existence of."

[2] *Lit.*, "he went"; the peculiarity of the idiom is noteworthy.

[3] Leather, or (according to some) paper money, which a certain tyrannical monarch forced his people to use, and which was current in his realm alone. The word *shahrawā* is compounded of *shāh*, "a king;" and *rawā*, "made current."

3rd.—The handsome person, to friendly intercourse with whom the heart of pious Sufīs inclines; for the sages say,[1] 'A little beauty is better than much wealth, and a comely face is the salve for wounded hearts, and the key of closed doors'; as a matter of course people consider his society a great boon, and hold it a great favour to serve him.

STANZA.

The beau meets with honour and respect wherever he goes;
Even if his own father and mother drive him away in anger.
I saw a peacock's feather in the Ḳorān's sacred leaves:
I said, 'This station I regard as beyond thy desert.'
'Peace!' it replied, 'every such person as possesses beauty,
Wherever he plants his foot, people raise their hands to him.'[2]

VERSE.

If the son has congeniality and winningness of heart,
There is nothing to fear if the father gets rid of him.
He is a pearl; bid him not abide within the shell:
Every one will become the purchaser of an incomparable pearl.

4th.—The sweet-voiced person, who, with a throat like David's,[3] restrains water from flowing, and birds

[1] *Lit.*, "have said."

[2] *i.e.*, raise their hands, and put them together, by way of showing respect.

[3] Mohammadans receive as a credible fact the tradition that both genii and men were attracted by the eloquent reading of David when he recited the Psalms; that the wild beasts and birds were alike fascinated by the sweetness of his voice; and that sometimes there were borne out from his assembly as many as four hundred corpses of men who died from the excessive delight with which his eloquence and sweet voice inspired them.

from flying. And so, by means of this gift, he captivates people's hearts, and the spiritual-minded evince eager desire for his society.

POETRY.

My ear is (inclined) *to the beauty of the songs:*
Who is that who touches the chords of the lute?

STANZA.

How pleasant is a soft and plaintive voice
In the ears of boon-companions intoxicated by the morning bowl?
Better than a comely face is a sweet voice;
For that is a sensual joy; this (is) food for the soul.

5th.—The artisan, who earns a livelihood by the labour of his hands, so that his honour may not be lost for the sake of bread; for the wise say[1]:—

STANZA.

'If he were to go from his own city to a strange place,
A patcher[2] would not suffer hardship and trouble.
But if the king of Nīmroz fell from sovereignty into ruin,
He[3] would lie down to rest hungry.'

Such qualities as I have described are the cause of composure of mind in travel, and the source of pleasantness of life; and he who has no share in all

[1] *Lit.*, "have said."

[2] Or "botches," or "cobbler."

[3] The province of Sīstān, or Sijistān (the ancient Drangiana), a country lying to the eastward of Persia Proper.

these, will go forth into the world with foolish fancies; and no one will mention, or hear of, his name or trace any more.

STANZA.

Him against whom the wheel[1] of fortune turns in ill-will,
Fate leads to what is other than good for him.
The pigeon which shall see its nest no more,
Fate guides towards the grain and net."

The son said, "O father! how shall I gainsay the dictum of the sages, who declare[2] that 'Although man's subsistence is allotted, yet the close pursuit of the means of acquiring the same is an indispensable condition; and although calamity is predestined, it is necessary to be on one's guard against the portals of ingress of the same.'

STANZA.

Although sustenance will assuredly arrive,
Reason's condition is to seek it at (its) outlets.[3]
Although no one will die before his appointed time,
Go thou not into the python's jaws.

Under the circumstances that I am one to encounter[4]

[1] *Lit.*, "the revolution of fortune rises in malevolence."

[2] *Lit.*, "have declared."

[3] Or "inlets"; *i.e.*, by taking service, or following a trade, or profession. Messrs. Gladwin and Eastwick translate this phrase "out of doors," and "from home,"—on what ground it is difficult to discover.

[4] The verbs in the original are all in the Aorist, so that the literal translation would be "one who could or would encounter, &c."

a furious charging elephant, and to grapple[1] with a raging lion, it follows that it is advisable for me to travel[1]; for I am unable to endure destitution any longer.

STANZA.

When a man is away from his land and home,
What other grief can he suffer? the whole world[2] is his place.
The rich man repairs to a hostelry every night;
The poor man's hostelry is wherever night comes on.
The man of God is no stranger from the East to the West;
Every place he goes to, the whole of God's dominion is his."

He said this, and bid adieu to his father, and asked his blessing, and set out; and he was saying to himself:—

COUPLET.

"The man of merit, when his fortune is not in accordance with his wishes,
Goes to a place where people do not know his name;"—

till he reached the bank of a river, such that, by its torrent, stone came rolling down on stone, and its roar went travelling to the distance of a parasang.[3]

COUPLET.

So dreadful a stream that no water-bowl was safe in it;
Its smallest wave would sweep away a mill-stone from its bank.

[1] *Lit.*, "that I am one (who) would encounter . . . . . and would grapple with, &c."

[2] *Lit.*, "all the quarters of the world."

[3] The parasang is said to have varied at different times from four miles.

He saw a company of people seated in a ferry-boat by payment of a small piece of money[1] each. The young man's hands were tied as to giving anything; he set in motion the tongue of flattery. Much as he entreated, they did not help him. The unfeeling boatman turned away from him in laughter, and said:—

COUPLET.

"Without gold thou canst not practise force on anyone;
If thou hast money, thou hast no need of force.
Thou hast not gold; thou canst not cross the river by force:
What will the strength of ten men avail? bring the money of one man."

The young man's heart was vexed at the boatman's taunt. He longed to take revenge on him. The boat had pushed off. He called out, "If thou wilt content thyself with the garment I have on, I have no objection." The boatmen coveted the garment, and put back the boat.

COUPLET.

Cupidity sews up the eyes of the wary:
Greed brings birds and fishes to the snare.

As soon as the young man's hand reached the beard and collar of the boatman, he dragged him

[1] The word *ḳurāẓa* means, properly, "what falls in cutting or filing"; and hence "a particle, or small piece" (of gold).

towards himself, and knocked him down mercilessly. His comrades came out of the boat to help him. They met with rough treatment, and turned their backs. They knew of no resource, save to show a disposition to make peace with him, and forego the fare.

DISTICHS.

When thou seest strife (imminent), bring forbearance (into action);
For gentleness will close the door of strife.
Be gentle wherever thou seest strife occurring;
The sharp sword will not cut the soft silken coat of mail.
By sweet speech and kindness and cheerfulness,
Thou mayst lead an elephant along with a hair.

They fell at his feet begging forgiveness for the past; and hypocritically gave him kisses on his head and eyes, and brought him into the boat, and set off. As soon as they arrived at a column, which was all that remained standing in the water of a Grecian building, the boatman said, "There is fear of harm to the boat; let one of you who is the strongest get up on to this pillar and hold the boat's prow,[1] in order that we may clear the structure." The young man, through the pride of daring which possessed[2] him, cared

[1] "By means of a hawser" is understood; for we see, a few lines further on, that the young man "twisted the hawser round his arm," on leaving the boat; or *khurṭūm* may perhaps be used in the sense of "hawser."

[2] *Lit.*, "which he had in his head."

nothing for the enmity of a heart-sore enemy, and did not act up to the maxim of the wise, who say,[1] "If thou hast caused a single pang to reach any one, even though thou may have followed it up with a hundred joys, be not without anxiety as to revenge for that one pang; for although the dart may have come out of the wound, its smart still lingers in the heart."

COUPLET.

How well spake a slave to a body of (his fellow) slaves![2]
"If thou hast inflicted pain on an enemy, be not unconcerned."

STANZA.

Be not free from anxiety, for thou wilt be pained in turn,
If at thy hand a heart has suffered pain.
Fling not a stone against a castle's battlements,
For, it may happen that a stone come from the castle.

As soon as he twisted the boat's hawser round his arm and went on top of the pillar, the boatman severed[3] the rope from his hand, and urged the boat

[1] *Lit.*, "have said."

[2] Other translators, following Gentius, take *Yuktāsh* and *Khailtāsh*, to be the names of two celebrated athletes. I prefer to follow the best commentators, and the authors of the *Ghiyāṣu'l lughāt* and the *Burhāni Kāti'* and the *Bahāri 'Ajam*, who explain *tāsh* as "one of several slaves of one master"; and *khail* (which in Arabic means "horses" collectively, and "a body of horsemen") as used by the Persians in the sense of "a body" generally, and synonymous with *guroh*: thus *khailtāsh* would signify "a body of slaves belonging to one master."

[3] I prefer this rendering of the verb *dar gusilānīd* to that of "wrenched,"

forward. The poor wretch stood confounded. For two days he endured trouble and distress. On the third day sleep seized him by the collar, and cast him into the water. After another night and day he was cast ashore; a breath of life was remaining in him; he began eating the leaves of trees, and pulling up roots of grass. As soon as he got a small stock of strength, he set his face toward the forest, and went steadily along till he became powerless through thirst. He arrived at the brink of a well. A party of men had gathered round it, and were drinking a draught of water for a small copper-coin.[1] The young man had nothing. Much as he asked for some, and showed his miserable plight, they felt no pity. He stretched out the hand of violence; nothing was gained. He knocked down several of them; the people combined and overpowered him, and beat him unmercifully: he was wounded.

STANZA.

Gnats, when they swarm,[2] will beat an elephant,
Despite the bravery and terribleness which are his.

given by other translators, for the reason that, the man being very powerful, and having twisted the rope round his arm, a jerk from the boatmen would undoubtedly have pulled him off the pillar into the water, while it was so much easier to cut the rope.

[1] A *pashiz* is "a small copper coin," or "a small piece of copper," and "a scale of a fish"; the synonym is *pāl*: the corresponding Arabic coin is *Jals* or *fils*.

[2] *Lit.*, "became many."

When union exists among ants,
They tear off the skin of a ferocious lion.

Urged by necessity, he followed a caravan, and proceeded on. At night they reached a place which was full of peril from robbers. He perceived the people of the caravan to be seized with a tremor in their bodies, and to have given themselves up for lost. He said, "Have no fear, for I am one among you who will alone answer for fifty men; and other brave fellows also will help me." The hearts of the people of the caravan took strength from his vaunt; and they rejoiced in his company, and helped him, very properly, to food and water. The fire (of hunger) of the athlete's stomach was blazing, and the reins of endurance had slipped from his hands; he ate several mouthfuls with extreme avidity, and drank several draughts of water one after another, till the demon within him was appeased, and sleep overpowered him, and he slept. There was an experienced old man in the caravan. He said, "Comrades! I am more afraid of this escort of yours than of the robbers; as for example, they relate that an Arab of the desert had amassed some silver pieces; at night, through uneasiness at the thought of robbers, sleep used not to visit him alone in the house. He called one of his friends to him, in order that he might banish the terrors of solitude by the sight of him. He was in his company for some nights. As soon as

he obtained knowledge of the silver pieces, he took the whole of them and went off. In the morning people saw him stripped and weeping. Some one said to him, 'What is the matter? perhaps a thief has carried off those silver pieces of thine?' He replied, 'No! by God, the guard has taken them.'

STANZA.

I never rest[1] unapprehensive of a companion,
Until I know what his nature[2] is.
Wounds from an enemy's fangs are the worse
If he appear to be a friend in people's eyes.

What know ye, O friends! but what this man also is one of the robbers; and that he has been insidiously stationed[3] among us in order that he may apprize his friends of the opportune moment (to attack us)? It seems to me advisable that we leave him asleep, and depart with our baggage." The old man's counsel appeared sound to the people of the caravan, and a dread of the athlete seized their hearts: they went off with the baggage, and left the young man asleep. He became aware of this when the sun

[1] *Lit*, "sit."

[2] Or "qualities" or "habits"; here the commentators seem to take the word in the sense of "bad qualities."

[3] Or, "sent among us in disguise"; of all the meanings which the Arabic Lexicons give to the word *ta'biya*, the nearest to the obvious sense of the word in this passage is "to hide or secrete," which is found in the *Muntakhabu 'l lughāt*.

shone on his shoulders. He raised his head, (and) saw none of the people of the caravan. The poor wretch wandered about a great deal, but discovered no road to any place. Thirsty, hungry, and provisionless, with his face laid on the ground, and his mind made up for destruction, he was saying,—

COUPLET.

"Who will converse with me now that the yellow camels are gone?
There is no friend for the stranger save the stranger.

COUPLET.

He deals harshly with strangers,
Who has seldom been[1] in a strange land himself."

The poor fellow was in the midst of this speech, when a king's son had got far away from his followers in pursuit of game, and came and stood over his head. He heard these words, and was scanning his appearance: he perceived his outward form to be comely, and the character of his condition wretched. He asked, "Whence art thou? and how dost thou happen to be here?" He related a part of what had passed over his head. Pity touched the prince for his wretched condition; he gave him a robe and money, and sent a trustworthy person with him, so that he reached his own town. The father rejoiced to see him, and rendered thanks (to God) for his safety. At

[1] *Lit.*, "who shall not have been much."

night he was telling his father of what had befallen him, *e.g*, the incident of the boat, and the outrage of the boatmen, and the roughness of the peasants at the brink of the well, and the treachery of the people of the caravan on the road. His father said, "O son! did I not tell thee at the time of thy going that, for the empty-handed, the hands of might are tied, and their lion's claws broken.

COUPLET.

How well said the needy warrior,
'A particle of gold is better than a hundred pounds[1] of force.'"

The son said, "Father! so long as thou dost not go through trouble, thou wilt not obtain possession of a treasure; and so long as thou puttest not life in jeopardy, thou wilt not obtain victory over a foe; and so long as thou dost not scatter the seed, thou wilt not gather in the harvest; dost thou not perceive what ease I have gained for the slight trouble which I have undergone; and what a stock of honey I have secured for the sting which I have endured?

COUPLET.

Though one cannot eat more than his allotted sustenance,
He should not be idle in seeking to obtain it.

[1] *Lit.*, about "seventy-five pounds"; but the sense here is "any amount of force."

COUPLET.

If the diver fear the jaws of the shark,[1]
Never will he clutch the pearl of great price.

The nether mill-stone moves not; as a matter of course it bears a heavy burden.

STANZA.

What will the fierce tiger eat at the innermost extremity of his den?
What food is there for the hawk that sits still?
If thou wilt seek thy prey at home,
Thy arms and legs will become like a spider's."

The father said, "O son! on this occasion Heaven has befriended thee, and good fortune has guided thee, so that thy rose has come forth from the thorn, and thy thorn from the foot; and a great man arrived near thee, and took compassion on thee, and repaired thy shattered condition with a kindly notice[2]; now such an occurrence rarely happens; and one cannot take a rare occurrence as a rule. Beware! never approach this snare.

[1] *Nihang* is the Persian name for both a crocodile, and a shark.

[2] The word *tafaḳḳud* means, properly, "diligently searching for anything lost"; but the *Muntaḵhabu 'l lughāt* and other lexicons mention the fact of its being used tropically in the sense of *dil-jū,ī*, *mihrbānī* and *ghamkhwārī*, or "kindness" and "sympathy."

COUPLET.

The hunter does not always take some game.
Perchance a tiger may rend him one day.

Thus it was that one of the kings of Persia—*may God Most High watch over her!*—had a costly stone in a ring. Once, by way of recreation, he went out with some of his principal officers into the public prayer ground[1] of Shīrāz: he commanded (it), and so they put up the ring on the cupola of 'Aẓud's[2] mausoleum, with the view that whoever should put an arrow through the circle of the ring, the ring should be his. It so happened that there were four hundred skilful archers in attendance on the monarch; they discharged their arrows, (and) all missed. But a boy who, on the roof of a caravansary, was shooting arrows in all directions—a favouring breeze carried his arrow through the circle of the ring. He obtained a robe of honour and money, and they gave him the ring. They relate that the boy burnt his bow and arrows. People said to him, 'Why hast thou acted

[1] A *muṣallā* is a wide space in the open air, adjacent to a town, where the inhabitants assemble for public prayer on certain days, such as *'Id*; it is also called *'Id-gāh*.

[2] 'A udu 'ddaula was the fourth king of the dynasty of the Buwayhides. I am not at all certain of the correctness of my rendering of the phrase *gumbaẓi 'Aẓud*: the lexicons and commentaries are silent as to what it was. *'Aẓudu 'ddaula* died in Baghdād; but he may have been buried in Shīrāz.

thus?' He replied, 'In order that my first glory may remain intact.'

STANZA.

It will sometimes happen that from a clear-minded sage,
Not a single plan will come forth right:
At times it may be that a stupid boy
Will at random hit the target with his arrow."

STORY XXVIII.

I heard of a darwesh that he had established himself in a cave, and shut the door in the face of the world, and Kings and Sulṭāns[1] possessed no grandeur in his eyes.

STANZA.

He who opens the door of begging for himself,
Will be indigent till he dies.
Give up avarice, and reign supreme;
Exalted will be the head[2] of him who is without cupidity.

One of the kings of that region signified to him, "It is our hope, from the generosity and good nature

[1] The title of Sulṭān is higher than that of *Malik* (or king); a Sulṭān, properly speaking, being a monarch who has kings or viceroys under his authority.

[2] *Lit.*, "the neck."

of the revered,[1] that he[1] will join us in (partaking of) bread and salt." The reverend father consented, for the reason that to accept an invitation is an injunction of the Prophet's. The next day the king went to apologize for his (the darwesh's) coming to see him.[2] The devotee rose and embraced the king, and showed him great civility, and lauded him. When the king went away, one of the disciples observed, "So much friendly feeling as thou hast evinced for the monarch to-day is (surely) contrary to thy custom?" He replied, "Hast thou not heard that they have said :—

COUPLET.

If thou hast sat at the table of anyone,
It is incumbent (on thee) to rise for him."[3]

DISTICHS.

It is possible that the ear, in all its life,
May not hear the sound of tabor, lute, or fife;
The eye rest satisfied without the garden's show;
The brain pass its existence without the rose and eglantine;

[1] The third person plural is used in the original as a mark of respect.

[2] Such I take to be the meaning of this sentence. Other translators render it "the king went to apologise for the trouble he had given him," or "the king went for the purpose of excusing his service (*i.e.*, lack of service) to him"; the first of which is much too free, and the second wrong.

[3] *i.e.*, as a mark of respect, and not "to wait on him," as other translators render it.

If the pillow be not stuffed with feathers,
One can sleep with a stone under his head;
And if the enchanting bed-fellow be not near,
One can put his hands under his arms;
But this worthless belly, with its coil in coil,
Has not the patience to be content with nothing.

CHAPTER IV.

ON THE ADVANTAGES OF SILENCE.

STORY I.

I said to a friend of mine, "My abstaining from speaking has been made choice of for the reason that, on most occasions, good and evil occur in speech, and (yet) the eyes of enemies fall on naught but the evil." He replied, "It is better[1] that an enemy see not the good."

VERSE.

And the malignant man passeth not by a righteous man,[2]
But what he revileth him as a great liar, (and) *an insolent fellow.*[2]

[1] The reason is given in the following couplets. Mr. Eastwick, it appears to me, makes a mistake here in taking *bih* as an adjective qualifying *dushman*, and translating "he is the best enemy."

[2] There is an allusion to the prophet *Ṣālih* in this couplet; indeed the epithets at the close of the couplet are precisely those which the tribe of Themūd applied to that prophet; see the Kor'ān, *Sūra*, liv, verse 25.—I must take this opportunity of requesting the reader to correct an error in the text here; the last word of the couplet should be *ashirin*, not *asharri*.

COUPLET.

Merit, in the eyes of enmity, is a very great fault.
A rose is Sa'dī[1]; but in the eyes of enemies he is a thorn.

COUPLET.

The world-illuminating light, the sun's bright fount,
Is hateful to the eyes of the musk-rat[2]

STORY II.

A loss of a thousand gold pieces befell a merchant: he said to his son, "Thou must not speak of this matter to any one.[3]" He replied, "Father! it is thy command, I will not speak; but thou shouldst acquaint me with the advantage of this; *i.e.*, what is the good of keeping the matter secret?" He rejoined, "To the end that the misfortune may not become twofold; first, the loss of the capital; and second, the rejoicing of neighbours at the misfortune."

COUPLET.

Tell not thy sorrows to enemies,
For they will rejoicing say, '*There is no power.*'"[4]

[1] Instead of a note of admiration after the word *Sa'dī* in the text, there should be a dash.

[2] Or "mole," for the word *mūshaki kūr* (*lit.*, blind rat) applies to both animals.

[3] *Lit.*, "Thou must not place, or bring up, this matter between thyself and anyone."

[4] This is the commencement of the deprecatory formula *lā ḥaula wa lā*

STORY III.

A wise young man was happy in the possession of a large share of the various branches of learning, and of a penetrating intellect. Often as he used to sit in the assemblies of men of learning, he used invariably to hold his tongue.[1] His father once said to him, "Son! why dost not thou also speak on those subjects with which thou art acquainted?" He replied, "I fear that they will question me concerning something of which I am ignorant, and (then) I shall be filled with shame."

STANZA.

Hast thou heard that a Sūfī was hammering
Some nails in the soles of his two shoes;
An officer seized his sleeve,
Saying, "Come, shoe my beast."

COUPLET.

For what is not said, nobody will meddle with thee;
But, if thou say anything,[2] adduce arguments in support thereof.

ḳuwwata illà bi'llāhi ('There is no power nor strength but in, or by means of, God,' or, as some say, 'there is no turning from disobedience, nor power to obey, but by the disposing of God') which Muslims repeat on the receipt of bad news, or on hearing of, or seeing, anything offensive or disagreeable. Friends, however, repeat it sympathetically; enemies in rejoicing, as is the case in this tale.

[1] *Lit.*, "to keep his tongue from speaking."

[2] *Lit.*, "hast said anything."

STORY IV.

A discussion arose between a learned doctor of high repute and a heretic—*God's curse on each and every one of them!*—He did not come off best in the argument with him. He gave up the contest and retired.[1] A person said to him, "Thou, notwithstanding thy knowledge and learning, couldst not prevail against an unbeliever?" He replied, "My learning is (confined to) the Kor'ān, and the traditions, and the doctrines of the fathers; and he believes not in these, and will not listen to them. What use would it have been to me to listen to his blasphemy?"

COUPLET.

The person of whom thou canst not get rid by means of the Kor'ān and the traditions,
The reply to him is this—that thou give him no reply.

STORY V.

Galen, the physician, saw a fool who had seized a learned man by the collar, and was treating him disrespectfully. He said, "Had this man been wise,

[1] *Lit.*, "he threw down the shield and fled."

his business with a fool would not have come to such a pass; for they say :[2]—

DISTICHS.

Hatred and strife will not arise between two wise men;
Nor will a wise man contend with a fool.
If a fool, through brutal ignorance, says a hard thing,
A wise man wins his heart with gentleness.
Two pious men will carefully guard a hair[3];
So also the headstrong and the peace-seeker.
But if there be an ignorant man at either end,
Though it[3] be a chain, they will break it.
An ill-natured man abused a certain person:
He bore it patiently, and said, "O thou of happy lot!
I am worse than the 'Such art thou' which thou wouldst say,
For I know that thou knowest not my faults as I know them."

STORY VI.

People regard[4] Sahbān Wā,il[5] as unrivalled in eloquence, for the reason that he used to speak for a year before an assembly, and not repeat a single

[1] *Lit.*, "have said."

[2] *i.e.*, the slightest thing which is the bond of peace.

[3] *i.e.*, the bond of peace.

[4] The verb in the original is in the Perfect.

[5] Sahbān bin Wā,il was the most celebrated preacher and orator of the early days of Islām, and his name has become proverbial. He was born in the time of Mohammad, and died A.H. 54, (A.D. 673).

phrase[1]; and if the same subject[2] recurred, he would express it in different language; and this is one of the accomplishments of the boon-companions[3] of kings.

DISTICHS.

Language, even though it be fascinating, and sweet,
Worthy of acceptance and applause,
When thou hast once uttered, repeat it not again;
For when people have eaten sweetmeat once, it is enough.

STORY VII.

I heard a philosopher saying, "No one ever avows his own ignorance but the person who, when another is in the act of speaking, and has not yet finished, begins to speak."

DISTICHS.

Speech has a beginning, O wise man! and an end;
Obtrude not (thy) speech in the midst of (another's) speech.
A prudent, wise, and sensible man
Says not a word so long as he perceives not people silent.

STORY VIII.

Some of the attendants of Sulṭān Maḥmūd said to Ḥasan Maimandī,[4] "What did the Sultan say to thee

[1] I take *lafẓ* in the sense of *'ibārat*, as it seems incredible that the orator could have spoken for a whole year without repeating the same *word*.

The commentators explain the word *sukhun* here by *maẓmūn*.

See note 1, p. 121.

The real name of this person was Khwāja Aḥmad bin Ḥasan Maimandī

to-day about such-and-such an affair?" He replied, "It will be made known[1] to you also." They rejoined, "What he would say to thee, who art the prop of the throne of sovereignty, and the counsellor of the policy of the government, he would not think proper to tell the like of us." He answered, "It is in the confidence (arising from the fact) that he knows I will not speak of it; why then do you ask me?"

COUPLET.

The discerning will not report every word which issues[2] (from the king's lips):
One should not lose his head for the sake of a king's secret.

STORY IX.

I was hesitating about concluding the bargain for the purchase of a house. A Jew said, "Buy (it); I am one of the oldest house-holders of this quarter, ask me for a description of the house, such as it is; (I can

He was born in the town of Maimand, and was the foster brother of the Sultān Mahmūd, who made him his Vazīr. After holding this office for eighteen years, he fell into disgrace, and was imprisoned for five years in the fortress of Kālinjar, in Bundelkhand, India. He was set free by Mahmūd's successor, the Sultān Mas'ūd, and re-instated in office, but died two years after, A.H. 424, (A.D. 1033).

[1] *Lit.*, "It will not remain hidden from you also."

[2] The words *az bādshāh* are supplied by the commentators between the words *ki* and *bar āyad*.

tell you) that it has not a single fault." "Save this," I replied, "that thou wouldst be my neighbour.

STANZA.

A house, of which one like thee is a neighbour,
Would be dear at ten drachms[1] of silver below the standard.
But one might hope
That, after thy death, it would be worth a thousand."

STORY X.

A poet went to the chief (of a band) of robbers, and recited a panegyric. He (the chief) commanded (it), and so they stripped off his clothes. The dogs set on him behind. He wished to take up a stone, (but) the ground was hard-frozen; he was helpless. "What rascals of people these are," he exclaimed, "they have let loose the dogs, and fastened down the stones." The chief was watching him from a lattice; he heard him, (and) laughed, and said, "O philosopher! ask something (of me)." He replied, "I want my clothes, if thou wilt be good enough to give them.

HEMISTICH.

I shall be content with getting away as thy gift.

[1] The *dirham*, or drachm, is from 47½ to 48 English grains.

COUPLET.

A man may hope for good from some people,
I have no hope of good from thee; bring no evil on me."

The chief of the robbers took pity on him, gave him back his clothes, and added a fur-cloak thereto, and gave him some silver pieces as well.

STORY XI.

An astrologer entered his own house, and saw a strange man sitting along with his wife. He abused him, and used scurrilous language. A disturbance and a row took place. A sage got knowledge of this circumstance, and said:—

COUPLET.

How canst thou know what there is in the highest point[1] of the heavens,
When thou knowest not what is in thine own house?

[1] The word *auj* is used, in Astronomy, for the "point of the heavens which is furthest from the centre of the universe," and also for "the culminating point of a star"; and, generally, for "the highest part of anything." In Johnson's Persian Dictionary it is said to be the Arabicized form of the Persian *auk*; but the Persian Lexicons I have consulted affirm it to be the Persian *auch* Arabicized: compare with this the Sanskrit *uchcha*, whence the Hindī *ūnchā*.

STORY XII.

A preacher who had an execrable voice used to think himself possessed of an agreeable one, and used to make a noise to no purpose. *The croak of the raven of separation*,[1] thou wouldst have said, was in the key of his notes; or that the verse, "*Verily the most detestable of voices is the voice of asses*,"[2] was in reference to him.

COUPLET.

When the preacher Abu'l fawāris[3] *brays,*
He has a voice that would demolish Iṣṭakhr[4] *of Persia.*

The people of the village, because of the position he held, bore with the affliction he was to them,[5] and did not think it right to molest him; till at length one of the preachers of that region, who bore him secret enmity, came to see how he was[6]; he said, "I have

[1] Messrs. Ross, Gladwin, Eastwick, and Johnson render these words "The croak of the crow, or raven, of the desert." But the words *ghurābi 'l bain* mean "the raven of ill-omen" or "the raven whose appearance betokens separation." *Vide* Lane's Arabic Lexicon; Vol. I.

[2] This is a quotation from the Ḳor'an, *Sūra* xxxi, verse 18.

[3] This is a nickname, meaning, literally, "Father of the horsemen," and is said to be the nickname of an ass; but I can discover nothing as to its origin. It was probably coined by Sa'dī for the occasion.

[4] The ancient name of Persepolis.

[5] *Lit.*, "bore with his affliction."

[6] Properly, "came to enquire after him."

seen thee in a dream." The other replied, "May it prove good! What didst thou see?" "I saw," he rejoined, "as though thou hadst a pleasant voice, and the people were in a state of rest because of thy addresses."[1] The preacher reflected awhile and said, "It was[2] a blessed dream thou sawest, for thou hast made me acquainted with my defect. It has become evident to me that I have a disagreeable voice, and that people are displeased with me. I vow that hereafter I will preach no more."

STANZA.

I am sick of the society of friends
Who represent my bad qualities as good;
Who consider my defects merits and perfection;
Represent my thorns as roses and jasmine.
Where is there an impudent and fearless enemy,
That he may point out my defects to me?

STORY XIII.

A certain person used to utter the call to prayer in the mosque of Sanjār[3] with such a voice, that those who heard him used to be disgusted with him; and

[1] *Lit.*, "breaths."

[2] The verb in the original is in the Present, as the Persian idiom requires.

[3] Sanjār, or Sinjār, is a town in Mesopotamia, about three stages from Mosil.

the owner of the mosque was a prince,[1] equitable, and of kindly disposition; he did not wish to pain his heart; he said, "My good fellow! there are muëzzins for this mosque from of old, for each of whom I have fixed a salary of five gold pieces; I now offer thee ten to go to another place." He agreed to this, and went away. After some time he came across the prince again in a street, and said, "My lord! thou actedst unjustly towards me, in that thou turnedst me out of that place for ten gold pieces. Whence I now come they are offering me twenty gold pieces to go elsewhere; I will not accept." The prince laughed, and said, "Never take it! for they will very soon[2] be willing to give fifty gold pieces.

COUPLET.

One scrapes not earth off the surface of a hard stone with an axe,
In the manner that thy harsh voice grates the heart."

STORY XIV.

A harsh-voiced man was reading the Kor'ān in a loud tone. A pious man passed by him, and said, "What is thy monthly salary?" "Nothing," he

[1] Or, "the governor," or "a nobleman."
[2] *Lit.*, "it will soon happen that they will be willing, &c."

replied. "Why then," he rejoined, "dost thou give thyself all this trouble?" He replied, "I read for the sake of God." "For God's sake! don't read," said he.

COUPLET.

"If thou read the Ḳor'ān after this fashion,
Thou wilt mar the beauty of Islām."

CHAPTER V.

ON LOVE AND YOUTH.

STORY I.

They said to Ḥasan Maimandī, "Sulṭān Maḥmūd possesses so many beautiful slaves, such that each is the wonder of a world, how is it that he has not that affection[1] for any one (of them) that he has for Iyāz,[2] notwithstanding the fact that he does not possess greater beauty?" He replied, "Hast thou not heard that, whatever finds its way[3] to the heart appears fair to the eye?"

STANZA.

Did one regard with disapproving eyes,
He would make the lines of Joseph's face appear ugly.
And if thou look on a demon with the eyes of affection,
He will appear an angel in thy eyes, and a cherub.

[1] *Lit.*, "inclination of the heart."

[2] According to the *Burhāni Ḳāti'* the name of this slave is pronounced Ayāz. He was a native of Turkistān.

[3] *Lit.*, "enters."

DISTICHS.

He whom the Sulṭān regards with favour,
Will be good, even if he do all evil;
And him whom the king doth disgrace,
Not one of the household[1] will regard with favour.

STORY II.

They say that a master had a slave of rare beauty. He eyed him in an affectionate and religious[2] way. He said to one of his friends, "Alas! if this slave of mine, with the beauty of form[3] which he has, were not so pert and disrespectful, how charming he would be!" He replied, "Brother! when thou avowest affection, entertain no hope of service; for when the relation of lover and beloved intervenes, that of master and servant vanishes.

STANZA.

When the master meets his handsome[4] slave
With sportiveness and laughter,
What wonder if the latter as master rule,
And the former bear the burden of his airs like a slave.

[1] The commentators explain the word *khail-khāna* by the phrase *mardumi khāna*.

[2] That is, as the commentators explain it, "he loved the youth with a pure and honest love."

[3] The word *shamā,il* means, properly, "qualities"; but it is commonly used by the Persians in the sense of *shakl*, or "figure," "form," "face," &c., which is evidently the sense here.

[4] *Lit.*, "peri-cheeked."

COUPLET.

A slave should be a water-drawer, and a brick-maker;
A pampered slave will prove handy with his fist.

STORY III.

I saw a devotee smitten with love for a person, and his secret unveiled. Much as he suffered shame[1] and injury, he would not give up his attachment to him, but would say :—

STANZA.

"I will not withdraw my hand from thy skirt,
Even if thou thyself strike me with a sharp sword.
No other asylum or refuge for me is there but thee;
E'en to thee will I fly, if I fly."

I once chid him, and said, "What has become of thy precious intellect that thy vile lust has overpowered it?" He became absorbed in thought for a time, and said :—

STANZA.

"Where'er the Monarch Love comes, there remains not
Place for strength of piety's arm.

[1] *Gharāmat* is explained in Freytāg's Arabic Lexicon, and Johnson's Persian Dictionary, as signifying "a debt which must be paid," "a fine." But to these meanings the *Ghiyāṣu 'l lughāt* adds (on the authority of the *Kashaf* and the *Ṣurāḥ*) *pashīmānī*, or "shame," "regret," &c., and *'aẕāb*, or "punishment," "torture," "torment."

How can the poor wretch live with an unpolluted robe
Who has fallen up to his collar in mire?"

STORY IV.

A certain person had lost his heart, and bid adieu to life; and the place to which his eyes were raised[1] was a perilous one, and on a precipice of destruction; (it was) not a morsel which, one might suppose, would drop into the mouth, nor a bird that would fall into the net.

COUPLET.

When thy gold comes not under the loved one's eyes,[2]
Gold and dust appear the same to thee.

His friends, by way of admonition, said to him, "Desist from this absurd fancy; for a great many people are enslaved, and have their feet chained, by the same desire which thou hast." He wailed, and said:—

STANZA.

"Bid my friends advise me not,
For I have my eyes fixed on his will.

[1] The word *maṭmaḥ* has also the tropical meaning of *jā,i ṭam'* or "object of (one's) covetousness"; so that the passage may also be rendered "and the object which his eyes coveted."

[2] *i.e.*, "if the loved one will not look at thy gold."

Warriors, by strength of grip, and of shoulder,
Slay their enemies; beauties (slay) their adorers.

It would not consist with affection to withhold the heart from the love of dear ones through apprehension for (one's own) life.

DISTICHS.

Thou, who art engrossed with thoughts of self,
Art a false lover.
If thou canst not find the path (leading) to thy beloved,
Love exacts (of thee) to die in the quest.

COUPLET.

If it be practicable,[1] I will at once[2] seize his skirt;[3]
And if not, I will away and die on his threshold."[4]

His relations watched his proceedings, and pitied his condition; they advised him, and placed him under restraint; it did no good.

[1] The phrase *dast dādan* is explained by the commentators as equivalent to *muyassar shudan*, "to come to hand," "to be attainable or practicable," &c.

[2] Or "all at once"; in so translating the particle *ki* I follow the best commentators, who say that, in this verse "*ki ba ma'nī,i mufājāt ast*": see note 4 below.

[3] Or "cling to him"; but the phrase *āstīn giriftan* is said to be used, tropically, for *wiṣāl kardan*, or "to enjoy the society of."

[4] Some commentators take *ki* in the sense of "that" or "so that," and supply the phrase *fabihā* after the word *gīram*. The translation would, in this case, be—

If it come to pass that I may seize his skirt, (well and good!)
Otherwise, I will away and die on his threshold.

COUPLET.

Although counsel is useful in a thousand ways,
When love comes, what room is there for counsel?

COUPLET.

Alas! the physician prescribes aloes,
While this craving appetite ought to have sugar.

DISTICHS.

Hast thou heard what a lovely boy, in secret,
Said to one who had lost his heart?
"So long as thou hast esteem for self,
What will my worth be in thy eyes?"

They relate that people informed the very king's son who was the object of his regard, saying, "A man, good-natured and pleasant-spoken, haunts the end of this street, from whom we hear strange sayings, and subtle points of wit[1]; he seems as though he had madness in his head, and was[2] distraught." The youth knew that he was enamoured of him, and that the dust of this misfortune was of his raising; he galloped his horse towards him. When

[1] Such I take to be the meaning of the word *nuktahā*. My Persian Lexicons explain *nukta* as *sukhuni pākīza ki poshīda bāshad, ya'nī har kas ān rā nadānad*, "a delicate saying which is occult, that is, every one does not understand it."

[2] The verb in the original is in the Present, as the idiom requires.

he (the lover) saw him coming near, he wept, and said:—

COUPLET.

"The person who has killed me has again come before me;
One would suppose his heart was consumed with pity for his victim."

Much as he (the youth) showed him kindness, and enquired of him, "Whence art thou? and what is thy name? and what art dost thou know?" the poor wretch was sunk so deep in the abyss of love, that he had not the power to say a word; and the wise say[1]:—

POETRY.

If thou couldst repeat by rote the very seven parts (of the) Ḳor-ān itself,
Wert thou distraught, thou wouldst not know the a, b, c.

He (the youth) said to him, "Why dost thou not speak to me? for I am one of the band of darweshes, nay, am an humble servant of theirs." Then, through his beloved's power of making himself familiar, he raised his head from the midst of the buffeting of love's billows, and said:—

COUPLET.

"It is surprising that, with thee near me,[2] my life remains;
That thou shouldst speak, and speech not fail me."

[1] *Lit.*, "have said."
[2] *Lit.*, "along with thy existence."

He said this, and uttered a cry, and surrendered his soul to God.

COUPLET.

No wonder is there at him who is slain at the tent-door of his beloved;
The wonder is at the living—how he comes away[1] with his life safe!

STORY V.

One of the pupils (of a master) possessed consummate beauty, and a sweet manner of speaking; and the master, because of the position which pertains to man's perception (of the beautiful[2]), was completely enamoured of his external appearance; so much so that the greater part of his time used to be spent in saying to him,—

STANZA.

"Not so am I engrossed with thee, O heavenly-faced[3] youth!
That a thought of self can enter my mind.
I could not close my eyes to the sight of thee,
Even if I saw[4] an arrow coming before me."

The boy once said to him, "As thou art pleased to pay attention to teaching (me) my lessons, so also be

[1] In the original "came away"; the idiom is noteworthy.
[2] Or, "because it (*i.e.*, the perception of beauty) is a human sense."
[3] *Lit.*, "Paradise-faced."
[4] *Lit.*, "Even should I see."

pleased to attend to the discipline of my soul, so that, if there be anything objectionable in my words, acquaint me therewith, in order that I may endeavour to guard against it." He replied, "Ask this of some one else; for such is the regard I have for thee, that I see naught but merit."

STANZA.

The eyes of the evil-minded man—may they be plucked out!—
Merit appears a fault in his sight.
But if thou hast one good quality, and a hundred defects,
He who loves thee will see naught but that one good quality.

STORY VI.

I remember that, one night, a dear friend of mine entered the door; I jumped up from my place so elated that the lamp was put out by my sleeve.

POETRY.

An apparition of one who lighted up the darkness with his countenance came at night,
An imaginary form,[1] *travelling with me at night as a guide:*
He whom I love came to me in brightness,
And I said to him, Welcome! welcome! welcome! friend.[2]

[1] Or, "in fancy travelling with me, &c."

[2] *Lit.*, "I said to him (thou art come O guest) to a friendly people, and to a smooth (comfortable) place, and to a roomy place."

I was astonished at my luck,
Saying (to myself), Whence this good fortune !

Thereupon he sat down, and commenced scolding me, saying, "Why didst thou put out the lamp the moment thou sawest me?" I replied, "I thought the sun rose; and, moreover, (of) what the witty say:[1]—

STANZA.

'If an obnoxious person[2] come before the light,
Jump up and put it[3] out in the midst of the party;
And if he be one with a sweet smile, and sweet lips,
Take hold of his sleeve, and extinguish the light.' "

STORY VII.

I had a friend, and had not seen him for a long time; one day he came to me. I said "Where wert thou? for I longed to see thee." He replied, "Better longing than wearying."

[1] *Lit.*, "have said."

[2] Or, "one who is an eye-sore"; *lit.*, "one, the sight of whom is a burden or affliction to the soul."

[3] In translating these verses as I do, I follow the commentators, who all agree in saying that, in both the second and fourth verses, the verb *bukush* means "extinguish the light," and add, "the light is extinguished in the first case, to shut out the obnoxious individual from sight, and in the second, in order that no one else may see the beloved object." Other translators render the second verse thus, "Arise and slay him before the assembly."

DISTICHS.

After a long time hast thou come, O extremely intoxicated beauty!
I will not soon let go the skirt of thy robe.
The beloved one whom one sees at long intervals
Is, after all, better than he whom one sees to satiety.

The dear one who comes with companions, comes[1] to torment, for the reason that it (*i.e.*, his coming) is certain to be attended with jealousy and rivalry.

COUPLET.

When thou comest along with companions to visit me,
Even though thou come in peace, thou art hostile.

STANZA.

For the one moment that my love mingles with others,
Jealousy falls little short of killing me.
"O Sa'dī!" he laughing said, "I am the light of the assembly;
What is it to me if the moth kill itself?"

STORY VIII.

I remember that, in bygone days, I and a friend were as closely united as two kernels of an almond in one shell. All of a sudden a separation took place.

[1] *Lit.*, "has come."

After some time, when he returned, he feigned displeasure,[1] and began to complain, saying, "During all this time thou didst not send a messenger to me?" I replied, "I was unwilling that the messenger's eyes should be brightened by thy beauty while I was deprived (of it)."

STANZA.

Tell my old friend not to bid me repent;[2]
For repentance will not be (drawn) from me (even) by the sword.
Jealousy possesses me that any one should gaze his fill on thee;
Then again I say,—No one could ever be satiated.

STORY IX.

I saw a learned man smitten with love for a person, and content with (simple) conversation; he was suffering great injustice, and exhibiting boundless[3] patience. Once, by way of exhortation, I said to him, "I know that thou hast no bad motive in thy affection for this dear one (of thine), and that this love is not based upon anything vile; (yet) it befits not the dignity of the learned to lay themselves open to sus-

[1] Or "he got ready reproaches."

[2] *Lit.*, "not to give me repentance with his tongue," *i.e.*, not to propose repentance to me.

[3] *begirān*, in the text, is a misprint for *bekarān*.

picion, and to endure the injustice of ignorant men." He replied, "O friend! reproach me not,[1] for oft have I thought of the good which thou perceivest, and pondered (it) well. Patience under injustice appears easier to me than patience under separation from him.

DISTICHS.

Whoso lays his heart before a beloved one,
Puts his beard in the hands of another:[2]
A deer with a rope on his neck,
Cannot move of himself.

And the sages say,[3] It is easier to expose the heart to a great trial than to take the eyes off one who is beloved."

DISTICHS.

One day I said to him, "Beware of thy beloved!"
How oft have I repented since that day!
The lover would not guard against his beloved;
I surrendered my heart to whatsoever was his desire.
He, without whom one cannot pass his days,
If he practise tyranny, one must bear it.
Whether he call (the lover) to him kindly,
Or drive him away harshly, he can please himself.[4]

[1] *Lit.*, "withhold the hand of reproach from the skirt of my state."
[2] That is, "Puts himself completely in the power of another."
[3] *Lit.*, "have said."
[4] *Lit.*, "he knows best," *i.e.*, he can act as he pleases.

STORY X.

In the prime of my youth I had a fancy, as thou knowest happens, for a lovely boy, because he had a melodious voice,[1] and a form *like the full moon when it is rising.*

COUPLET.

One, such that the down of his cheek is nourished[2] on the water of life;
Whoso (merely) looks at his sweet lips, tastes refined sugar.

It chanced that I saw an act (committed) by him to which my mind was averse; I disapproved, gave up associating[3] with him, and renounced his love,[4] and said:—

COUPLET.

"Away! choose whatsoever thou pleasest;[5]
Thou hast no consideration for me; go thine own way."

I heard that he was going along and saying;—

COUPLET.

"If the bat wish not for intercourse with the sun,
The splendour of the sun's mart will not be diminished."

[1] *Lit.*, "throat."
[2] *Lit.*, "drinks."
[3] *Lit.*, "I withdrew the skirt of my robe from his society."
[4] *Lit.*, "picked up the pieces, or chessmen, of love," *i.e.*, "gave up the game of love."
[5] *Lit.*, "Pursue whatever (course) thou thinkest necessary for thee."

He said this, and went away, and distraction on his account affected my heart.

POETRY.

I have lost the season of union, and man is ignorant
Of the value of the joys of life previous to the trials (of separation).

COUPLET.

Return, and slay me, for to die in thy presence
Is more agreeable than to drag out life with thee away.[1]

After some time, he returned, with that David-like[2] throat (of his) changed for the worse, and that Joseph-like beauty impaired, and with an incipient beard, like (that of) a quince, sprouting on his apple of a chin,[3] and the brightness of his beauty's mart destroyed, expecting that I would take him to my arms; I turned away from him, and said:—

DISTICHS.

"The freshness of thy beauty is now blighted;[4]
Put not on the pot (of desire), for the fire (of my fancy) has gone out.

[1] M. Defrémery renders this verse "car mourir sous tes yeux est plus agréable que de te survivre." In translating as I do, I am guided by the precisely similar idiom in Urdū: *pas az tu* (or, in Urdū, *tere pīchhe*) means (*lit.* "behind, or after, thee") "when thou art gone," "when thou art away"; and, it appears to me, that this gives better sense than M. Defrémery's rendering.

[2] See note 3, p. 168.

[3] Or, "the apple of his chin."

[4] *Lit.*, "Thy fresh spring has now become yellow."

How long wilt thou strut and display thy pride?
Picture thy last year's treasure[1] to thyself as still existing?
Go to one who seeks thee;
Practise thy airs on one who is willing to purchase thee.

STANZA.

Verdure in a garden, people say, is charming;
That is to say, sprouting beards on beauties' faces
The hearts of lovers generally seek:
The person who says this knows best (what he likes);
(In my opinion) thy garden is a bed of leeks,
As much as thou pluckest, it grows.[2]

STANZA.

Whether thou waitest,[3] or dost not wait,[4] the hair of thy cheek,[5]
And[6] this treasure of thy beauty's time, will come to an end.[7]
If I constantly placed my hand on my[8] life, as thou dost (thine) on thy beard, [9]
I would not let it depart from me till the day of resurrection.

STANZA.

I questioned him, and said, "The beauty of thy face,
What has become of it? for ants[10] swarm round the moon."

[1] *i.e.*, "thy departed beauty."

[2] I have changed the order of the verses in the translation, putting the second verse after the fourth, as the grammatical connection, and the sense, require it to be.

[3] The words "and lettest thy beard grow," are understood.

[4] "and pluckest, or shavest, thy beard" is understood.

[5] *Lit.*, "the hair of the tip of the ear," *i.e.*, "thy incipient whiskers."

[6] I prefer to read *w'in* for *in*, as in my text.

[7] *i.e.*, "thy beard will grow, and thy beauty pass away."

[8] By the expression "To place the hand on a thing" is meant "to guard a thing."

[9] *scil.*, "to pluck, or shave it."

[10] This expression is used, figuratively, for the "sprouting hair of the face."

He answered, "I know not what has happened to my face;
Perhaps it has put on black in mourning for my beauty."

STORY XI.

Some people questioned a learned doctor, saying, "A man being seated alone with a beautiful youth, and the doors being shut, and all companions asleep, while carnal appetite craves, and lust prevails, as the Arab would say, '*The date is ripe and the keeper does not prevent*'—is there any man who, through the power[1] of abstinence, would remain safe?" He replied, "If he remained safe from the lovely ones, he would not remain unblamed by the tongues of evil-speakers."

POETRY.

Even if the man were safe from the wickedness of his own heart,
Still, he would not be safe from the evil-thinking of the adversary.

COUPLET.

A man may restrain himself from an act of his own,[2]
But he cannot tie the tongues of men.

[1] *Lit.*, "through the power of the arm of abstinence."

[2] *Lit.*, "it is possible (for a man) to sit behind his own act," *i.e.*, "to turn his back to, turn away from, or abandon an act of, his own." The commentators explain the verse by the words *tarki kāri khweshtan kardan.*

STORY XII.

They put a parrot into a cage with a crow. The parrot constantly suffered much distress by reason of the ugliness of his (the crow's) appearance, and was repeatedly saying, "What odious aspect is this, and hateful mien, and accursed face, and ill-formed figure[1]! O crow of ill-omen! would that there were between me and thee the interval 'twixt the East and West![2]

STANZA.

Whosoever should open his eyes[3] on thy face in the morning,
The morn of a day of peace would become night for him.
An ill-starred one like thyself should be in thy company;
But where, in the world, would there be such an one as thou art?"

More wonderful was[4] it, that the crow too was worried to death, and chagrined, at the neighbourhood of the parrot; repeating (the deprecatory formula) *There is no power*[5] *(or might but in God)*, he was

[1] The words *ṭal'at, hai,at manẓar* and *shamā,il* are all synonymous; and the Persians frequently use the last of them in the sense of *shakl*.

[2] Or, perhaps, "twice the interval 'twixt the East and West," for the word *mashriḳain* (which means, literally, 'the two Easts') may be taken in the sense of 'two risings of the sun': some take it to mean the two solstices. The words which follow *ghurāba 'lbaini* are those which, it is said, man will use to the devil who will be chained to him by way of punishment in the next world; see the Ḳor'ān, *Sūra* xliii, verse 37.

[3] *Lit.*, "whosoever should rise, or awake."

[4] The verb in the original is in the Present.

[5] See note 4, p. 186.

bewailing the turn of fortune, and rubbing the hands of regret one upon the other, and saying, "What perverse fortune is this, and vile luck, and changeable destiny? Were I walking proudly on some garden wall with another crow, that would be consistent with my dignity.

COUPLET.

For a holy man this much of prison is enough—
That he be in the midst of a gang of dissolute fellows.

To what extent have I sinned, that fate, in punishment for the same, has caused me to be afflicted with confinement and calamity like this, in the bond of companionship with such a conceited fool, and malignant-visaged nobody?[1]

STANZA.

No one would come under the wall
On which thy form was painted.
Hadst thou a place in Paradise,
Others would make choice of Hell."

I have adduced this apologue that thou mayst know that, as much aversion as a wise man has for a fool, so much shyness has a fool for the company of a wise man.

[1] This may also be rendered, "and malignant-visaged creature of another species."

STANZA.

A devotee was in the midst of some dissolute fellows:
A handsome youth of Balkh said,
"If thou art weary of us, sit not on looking sour,
For thou also art disagreeable to us.[1]

QUATRAIN.

This is a band, like roses and tulips intermingled;
Thou, a dry stick sprung up in their midst,
Adverse as wind, disagreeable as cold,
Like snow, settled (among them), like ice, fast-bound."[2]

STORY XIII.

I had a companion; for years we had travelled together, and eaten salt together, and the rights of friendship had become firmly established between us. At last, on account of some trifling advantage, he thought fit to wound my heart, and our intimacy ceased; but, notwithstanding all this, an attachment

[1] *Lit.*, "art bitter in the midst of us."

[2] Other translators regard the words *mukhālif*, *nā-khush*, *nishasta*, and *bar-basta*, as adjectives qualifying each the noun it follows. If such were the case we should surely find *sarmāyi nā-khush* in the original, and not *sarmā nā-khush!* I prefer taking them all as predicates, and rendering as above. The commentator Surūrī says, respecting the last verse, *ai mishli barf dar sardī miyāni mā hastī*, and adds further on, *wajhi mushabbah sardi ast na bastagī.*

existed on both sides; (I say this, as regards him) on the ground that I heard he was one day reciting these two couplets of my poetry in an assembly :—

STANZA.

"When my beloved enters with (his) charming[1] laugh,
He irritates[2] the more the wounds of the wounded.
How delightful it would be if the ends of his locks fell into my hands,
As the sleeve of the munificent into the hands of the poor!"

A party of friends testified[3] to the beauty of this poetry—or rather to the excellence of their own dispositions—and applauded it, and he also exceeded the just bounds (of praise) in the matter of the verses,[4] and evinced regret for the cessation of our old friendship, and confessed his fault. I perceived that an attachment existed on his side also. I wrote (him) these few couplets, and effected a reconciliation :—

STANZA.

Was there not between us the promise of fidelity?
Thou actedst wrongfully, and shewedst faithlessness!

[1] *Lit.*, "salty," "savoury," or "palatable."

[2] *Lit.*, "adds more salt to the wounds." There is, in the original, a play upon the words *namak* and *namakīn* which cannot be preserved in the translation.

[3] The verbs in the original are in the pluperfect tense.

[4] *Lit.*, "collection," or "sentences"; but the verses are thereby implied.

For once and all I withdrew my heart from the world, and fixed
it on thee;
I knew not that thou wouldst turn from me so soon.
If thou still hast thoughts of peace, return,
For thou wilt be dearer than thou wert.

STORY XIV.

The beautiful wife of a certain man died, and the wife's mother, a decrepid old woman, on account of the dowry,[1] remained in his house. The man was extremely annoyed at her propinquity, but had no help (for it). One of his friends asked him, "How bearest thou[2] the separation from thy dear companion?" He replied, "The not seeing my wife does not come so hard upon me as the seeing my wife's mother."

STANZA.

The rose went in plunder, and the thorn remained:
They carried off the treasure, and the snake remained.[3]
To see one's own eye on the point of a spear
Is more agreeable than to see the face of enemies.

[1] *i.e.*, because he could not pay the portion of the dowry which remained due. When a Muslim marries, he pays a part of the dowry (which is indispensable) at the time of marriage; and in the event of his wife's dying before him, he has to pay the remainder to her nearest living relative; as the man was unable to pay the part remaining unpaid, he had to support his mother-in-law.

[2] *Lit.*, "How art thou under the separation, &c.

[3] It is a popular notion in the East that treasures are guarded by snakes.

It is right to sever (thyself) from a thousand friends,
To the end that thou mayst not have to see one enemy.

STORY XV.

I remember that, in the days of my youth, I had to pass through a certain street, and I set eyes on a face most sweet, at the height of such a hot season,[1] that the heat thereof was parching my mouth, and the hot wind thereof setting the marrow of my bones a-boiling. Through the feebleness of human nature, I had not the strength to bear the sun, and took shelter in the shade of a wall,[2] watching for some one to allay the heat of my system with a draught of iced-water.[3] All of a sudden a light shone forth from the darkness of the antechamber of a house—that is to say, a lovely boy (appeared), such that the tongue of eloquence would fail to describe his beauty—just as morn breaks upon a dark night, or as the water of life issues from the dark regions, holding a goblet of iced-water in his hand, with sugar dissolved in it, and rose-water mixed. I know not whether he had perfumed it with rose-water, or distilled some drops from the roses of his

[1] *Tamūz* is the Syrian month corresponding to July; but the Persians use the word in the tropical sense of *shiddati mausimi garmā*.

[2] There should be a dash, and not an asterisk, in the text, after the word *burdam*.

[3] Properly "snow-water."

own face into it. In brief, I took the sherbet from his beautiful hand, and drank it, and received new life, and said:—

POETRY.

"*There is a thirst in my heart which the sucking in of cool, sweet, water,*
Would not go nigh to allay, even though I drank seas-full (of it).

STANZA.

Happy (is it) for the fortune-favoured mortal whose eyes
Fall on such a face every morning!
He who is intoxicated with the wine may wake at midnight;
He who is intoxicated with the (beauty of the) cup-bearer will not wake till the morn of the day of resurrection."

STORY XVI.

In a certain year Mohammad Khwarazm Shāh,[1] for some good reason,[2] chose to make peace with Kathay. I entered the congregational mosque of Kāshghar, and saw a boy with beauty of the most perfect symmetry, and extreme delicacy, such as, in likening[3] whom, people say:—

[1] Such was the title of Sulṭān 'Alā,u 'ddīn Mohammad, who reigned in Khwārazm (Khorasmia, the ancient Chorasmu) from 1200 to 1220 of our era.

[2] Or, "for the sake of some advantage."

[3] I read *imṣāl*: if the word be read *amṣāl*, the translation will be "such as, in stories of whom, people say."

VERSE.

The master taught him all pertness and heart-alluring art;
Taught him cruelty, and coquetry, and petulance, and tyranny.
A human being with such form, and habits, and figure, and gait,
I have never seen; perhaps he learned these ways of a Peri.

With Zamakhsharī's[1] Introduction to Syntax in his hand, he was repeating '*Zaid beat 'Amr*, (here the verb) *is transitive.*' I said to him, "My boy! Khwārazm and Khatā have made peace, and does contention still continue between Zaid and 'Amr?" He laughed, and asked after my birth-place. I said, "The sacred soil of Shīrāz." He replied, "Dost thou remember anything of Sa'dī's poetry?" I rejoined:—

VERSE.

"*I am enamoured*[2] *of a grammarian who fiercely assails*
Me, like Zaid in the contest with 'Amr.
In walking proudly and gracefully, dragging his skirt,[3] *he raiseth*
not his head;

[1] Abu 'l Kāsim Mahmūd Zamakhsharī was an eminent Arabic grammarian and commentator. He was a native of Zamakhshar, in Khwārazm; born A.H. 467, (A.D. 1075); died A.H. 538, (A.D. 1144).

[2] *Lit.*, "I am tried, or afflicted, by a grammarian"; but the Arabic *buliya bi fulānin*, like its Persian and Urdū parallels *mubtalā gashtan ba fulān*, and *fulāne par mubtalā honā*, is commonly used in the sense of "to be smitten with love for so-and-so."

[3] The Arabic phrase *jarru ẓailin*, like its Persian equivalent *dāman kashīdan*, signifies "walking with a graceful and proud gait, dragging the skirt," or, as we say, "sweeping along proudly and gracefully." I take *'alā jarri ẓailin* as the *ḥāl* ("circumstance," or "state") of the youth addressed:

But does raising (the head) *comport with one that drags along* (the skirt)[1]?"

He became absorbed in thought for a while, and said, "Most of his poetry is in the Persian tongue; if thou wilt recite (some), it will be more within my comprehension: *speak to people according to the measure of their understandings.*" I said:—

DISTICHS.

"Since thy mind[2] has become intent on[3] grammar,
It has effaced the image of reason from our souls
O thou in whose net the hearts of lovers are taken!
We are engrossed in thee, thou in 'Amr and Zaid."

In the morning, when I purposed starting, some one said to him, "So-and-so is Sa'dī." He came running, and exhibited great friendliness, and ex-

M. Defrémery (mistakenly, I think,) applies it to the speaker, and translates "J'ai beau traîner avec affectation le pan de ma robe." The sense seems to me to be, "In his graceful and proud walk (in the event of his walking) he does not condescend to look at any one."

[1] In so translating this verse, I apply the phrases *'āmili 'l jarri* and *rafu'* to the youth addressed; but there is really a play upon these words in the verse, and hence it is also susceptible of the additional rendering "But does the Nominative rightly consist with a word which governs the Genitive?" To the Arabic student the sense of this will be clear: for one who does not know Arabic the translation given above will suffice.

[2] The *rā* of *turā* is redundant; in other words *ṭāb'i turā* is equal to *ṭab'i tu*; some commentators, however, prefer to retain the *rā*, and drop the *iẓāfat* after *ṭab'*; the translation would, in this case, be "Since thy mind has given thee a longing for grammar."

[3] *Lit.*, "longs after, or is eagerly desirous of, grammar."

pressed regret, saying, "All this while thou didst not tell me that thou wast Sa'dī,[1] so that I might have girt up my loins to pay honour to thy illustrious advent!" I said:—

HEMISTICH.

With thee existing (near me), the voice came not from me that I am (Sa'dī).[2]

He rejoined, "What (harm) would happen if thou restedst for a few days, in order that we might benefit by serving thee?" I replied, "I cannot, for the reason assigned in the following tale:—

DISTICHS.

I saw a venerable man in a mountainous region,
Contented away from the world in a cave.
"Why" said I, "dost thou not enter the towns,[3]
That, for once, thou mightst loosen the fetters of thy soul?"
He replied, "There are beautiful fairy-faced creatures there;
If clay abound,[4] (even) elephants will slip."

I said this, and we pressed some kisses on each other's faces, and said farewell.

[1] *Lit.*, "Thou didst not tell me 'I am Sa'dī,' that I might gird up my loins, &c."

[2] *i.e.*, "My existence was so wrapped up in thine, that I lost all consciousness of my identity."

[3] The word *shahr* is here used in the sense of *ābādī*, or "region inhabited by men."

[4] *Lit.*, "If clay became much, (even) elephants would slip."

DISTICHS.

Of what avail, to kiss the dear one's face,
(And) on the very instant to say farewell?
The apple, thou wouldst say, had bid adieu to its friends,
With its face red on the one side, and yellow[1] on the other.

POETRY.

If I die not of grief on the day of parting,
Consider me not just in the love (I profess).

STORY XVII.

A darwesh was (once) our fellow-traveller in the caravan for Hijāz. An Arab chief had given him a hundred gold pieces to spend: the robber tribe of Khafāja[3] attacked the caravan, and carried off the goods. The merchants all set up weeping and wailing, and raised unavailing cries for help—

COUPLET.

Whether thou humbly entreat, or whether thou cry for help,
The robbers will not give back the gold again.—

[1] Whereas we speak of people becoming "pale" through emotion, &c., Orientals say they become "yellow."

[2] This was a branch of the Arab tribe of Beni 'Amir, and is said to have been famous for robbing caravans.

except the darwesh, who retained his composure, and was in no way changed. I said, "Perhaps the robbers did not take that money of thine?" "Yes!" replied he, "they took it; but I had not such an attachment for it that I should be broken-hearted at the separation.

COUPLET.

One should not set his affection on any thing or person;
For to withdraw the affection is a hard matter."

I replied, "What thou hast said accords with my predicament; for in my youth an intimacy sprung up between me and a young man, and a sincere affection, to such a degree that his beauty was the centre of attraction of my eyes, and union with him the interest of the capital of my life.

STANZA.

Perhaps angels in heaven (may be as beautiful), but if not, no mortal
Will there be on earth with the beauty of his face.
By that friend, I swear, unhallowed is[1] (all) friendship after his;[2]
For no seed (of man) will (ever) become a man like him.

Suddenly the foot of his existence sank into the clay of death, and the wail[3] of separation arose from

[1] Or "interdicted is."
[2] *Lit.*, "after him."
[3] *Lit.*, "the smoke of separation ascended." There is a play on the

his family; for days I sat at the head of his grave, and, of the many things which I uttered touching the loss of him, this is one:—

STANZA.

Would that the day death's thorn entered thy foot,
The hand of fate had struck me on the head with the sword of destruction,
So that my eyes might not on this day be viewing the world without thee!
Here I am at the head of thy grave—shame on me![1]

STANZA.

Him, whom rest or sleep would not visit,
Till (first) he scattered roses and eglantine (on his couch),
The revolution of fate has blighted the roses of his cheek;
Brambles have sprung up at the head of his grave.

After separation from him, I determined, and firmly resolved, that for the rest of my life I would fold up the carpet of desire, and keep aloof from intimacy.

STANZA.

The gains[2] of the ocean were well, if there were no fear of its waves;
The company of the rose were delightful, if there were no anxiety on account of the thorn.

words *dūd* and *dūdmān* in the original which cannot be retained in the translation.

[1] *Lit.*, "May dust be on my head!" *i.e.*, "may trouble overtake me"; or "confusion attend me!" (for being here at the head of thy grave instead of dying with thee).

[2] That is, by commerce in ships.

Yesternight, peacock-like, I was strutting in the garden of union;
To-day, on the other hand, I am writhing like a snake, on account of the separation from my friend."

STORY XVIII.

They told one of the kings of Arabia the story of Lailà and Majnūn, and the madness of his predicament, saying, "Notwithstanding his consummate learning and eloquence, he has betaken himself[1] to the forest, and let loose the reins of self-control, and become familiar with (wild) animals." The king ordered (it), and so they brought him (Majnūn) into his presence; and he began to reprove him, saying, "What imperfection didst thou perceive in the nobleness of man's nature, that thou hast assumed the habits of beasts, and bid adieu to the society of men?" Majnūn wailed and said:—

Poetry.

"*Many a true friend has blamed me for my love for her.*
Ah! they have not seen her at any time, or my excuse would be made manifest.

Stanza.

Would that those who blame[2] me
Beheld thy face, O captivater of the heart!

[1] *Lit.*, "he has placed his head in the forest."
[2] *Lit.*, "have blamed."

That, instead of the orange, at the sight of thee,
They might unconsciously cut their hands;[1]

that the reality of the thing might testify to the appearance of my assertion,[2] (and I might say) '*This is the person on whose account ye blamed me*[3].'" The king felt a desire to inspect Lailà's beauty, with the view to ascertaining what sort of face it was that was the cause of so much mischief. He gave the command, and so they searched for her among the Arab tribes, and found her, and brought her before the king in the court of the pavilion. The king surveyed her form: he beheld a person of black complexion and slender frame. She seemed contemptible in his eyes, for the reason that the meanest of the servants of his harem surpassed her in beauty, and excelled her in grace. Majnūn shrewdly discovered this.[4] He said, "O king! thou shouldst regard the beauty of Lailà through the sockets[5] of Majnūn's eyes, in order

[1] As the lady friends of Potiphar's wife did at the sight of Joseph's beauty. See the Ḳor'ān, *Sūra* xii, verses 30, 31.

[2] *i.e.*, the appearance which I assert to belong to her; or, the appearance which I claim for her.

[3] These were the words said to have been addressed to the ladies of her acquaintance by Zulaikha, Potiphar's wife, when they showed their amazement at Joseph's beauty by cutting their hands instead of the oranges they held; see the Ḳor'ān *Sūra* xii, verse 32.

[4] *i.e.*, that Lailà appeared contemptible in the eyes of the king.

[5] *Lit.*, "windows." This answer of Majnūn's has passed into a proverb in the East.

that the secret of looking at her[1] might reveal itself to thee.

DISTICHS.

No pity for my sorrow will move thee;
My companion should be a fellow-sufferer,[2]
That I might tell him my tale (of woe) by night and by day:
With two pieces of wood together, bright will be the burning.

POETRY.

The report of my love's abode[3] *that reached my ear,*
If the dusky pigeons heard, they would mourn with me.
O assembly of friends! say to him who is free (from the pain of love),
'Oh! would that thou knewest that which is in the heart of the afflicted one.'

VERSE.

The sound (of heart) have no pain of wounds:
Tell not thy sorrow to any but a fellow-sufferer.
'Tis bootless to speak of the hornet[4]
To one who, in his life-time, has never been stung:
So long as thou art not in a predicament like mine,
My state will be an idle tale to thee.

[1] *i.e.*, the secret of how to regard her.

[2] Or "one who has sympathy."

[3] For the ordinary signification of the word *himà* see note 2, p. 108. The word is also used in poetry in the tropical sense of "the abode of one's love."

[4] *i.e.*, of the hornet's sting.

Compare not the flame which consumes me to another's;
He has the salt on his hand, while I (have it) on the wounded member."

STORY XIX.

They relate of the Ḳāzī of Hamadān[1] that he had a mad fancy[2] for a farrier's son, and his heart aflame and restless.[3] He suffered anxiety for some time in pursuit of him, and was running (hither and thither), and watching, and seeking, and saying apropos of the event:—

QUATRAIN.

"That straight, tall, cypress came before my eyes,
Ravished my heart, and cast it under foot.
These wanton eyes (of mine) drag my heart along with a noose;
If thou desire not to give thy heart to any person, close thine eyes."

I heard he met the Ḳāzī again in a street, after having heard somewhat of the matter[4]: he was vexed

[1] The ancient Ecbatana, the capital of Media. (Defrémery).

[2] This rendering is, perhaps, somewhat too free. The meaning is, "he was intoxicated with love."

[3] The phrase *na'l dar ātish*, which means, literally, "horse-shoe in the fire," is used, tropically, in the sense of "agitated," "disturbed." It is an Oriental notion that a horse-shoe thrown into fire, with a person's name and a charm inscribed on it, has the effect of making the said person very restless and unhappy.

[4] *Lit.*, "and he had heard something of the matter."

beyond description, and abused (the Ḳāẓī) regardless of consequences, and used scurrilous language, and took up a stone (to throw at him), and neglected nothing of a dishonouring character. The Ḳāẓī said to a doctor of high repute who was riding with him :—

COUPLET.

"Observe those sweetheart's airs and that temper of his,
And that charming frown on his angry brow:

and the Arab says, *The blow of a dear one is* (as sweet as) *a raisin.*

COUPLET.

To receive a blow on the mouth from thy hand
Is pleasanter than to eat a cake of bread from one's own hand.

His effrontery undoubtedly affords indication of kindliness.[1] Monarchs give utterance to brave words while in their secret hearts they desire peace.

COUPLET.

The fresh grape[2] will prove sour eating;
Wait a day or two and it will become sweet."

[1] Or "yieldingness."

[2] It may be observed here that, in the East, fruit is not generally allowed to ripen on the tree, but is plucked when nearly ripe, and kept. This is done to save it from the ravages of birds and insects.

He said this, and returned to the judgment-seat. Certain just men[1] who were in the court[2] kissed the ground in obeisance, (and spoke) saying, "If permission be granted us, we'll say a few words; although it is a breach of etiquette, and the sages say,—

COUPLET.

'It is not proper to discuss every matter;
It is a mistake to point out a fault on the part of the great;'

yet, for the reason that thy slaves are under an obligation for past favours,[3] it would be a sort of treason, should they perceive something to thy advantage, and not make it known. The right course (to pursue) is this,—that thou keep clear of covetousness with respect to this boy, and fold up the carpet of desire; and the office of judge is a high dignity, take care that thou pollute it[4] not by a foul crime; for the object of

[1] It is not improbable that the word *'udūl* may be here used in the sense of "recorders of the proceedings of the court," or "notaires," as M. Defrémery renders it, although I do not find this meaning given to the word in any Persian lexicon that I have seen.

[2] *Lit.*, "place of sitting," but we were told a few lines above that the Kāẓī 'returned to the judgment-seat.'

[3] *Lit.*, "for the reason that past favours are upon (*i.e.*, weigh upon) thy slaves."

[4] All the MSS. and lithographed copies of the Gulistān which I have seen in India read *mulawwaṯ na gardī* instead of *mulawwaṯ na kardī*, and the Maulavis of India maintain that this is the correct reading, inasmuch as "to defile an office" is not in conformity with Persian (or Urdū) thought and idiom. If this view be accepted, the translation will be "take care that thou become not polluted (or that thou pollute not thyself) by a foul crime."

thy regard[1] is such as thou hast seen, and his discourse such as thou hast heard.

DISTICHS.

One who has done so many disgraceful things,
What will he care for the honour of any person?
Many a good name of fifty years standing (is there)
Which a single evil report destroys."[2]

The advice of his single-hearted friends was approved by the Ḳāẓī, and he applauded the excellent judgment of the whole company and said, "The eye which my dear friends have to my well-doing is essentially right, and is an unanswerable argument; but—

COUPLET.

Admonish me as much as thou pleasest, (it is all to no purpose),
For it is impossible to wash off the black from an Æthiop.

COUPLET.

It is impossible to make me forget thee by any means;
I am a head-crushed snake, I cannot stir."[3]

He said this, and set people to work to inquire closely into his (the boy's) affairs, and spent an im-

[1] *ḥarīf* is here used in the sense of *yār*.
[2] *Lit.*, "tramples under foot."
[3] *Lit.*, "cannot twist and turn."

mense amount[1] of money; for they say,' 'He who has gold in the scales, has power in the arm; while he who has not the desirable things of the world within reach, has no one in the whole world.'

COUPLET.

Every one who sees[2] gold, bows his head,
Even if it be the iron-beamed balance (in which it is weighed).

In short, one night a private meeting was obtained, and that same night the head of the police got information (of it). The whole night long the Ḳāẓī, with wine in his head, and his love in his embrace, did not sleep for joy, but was humming, and saying:

VERSE.

"The cock (I hear) is, perhaps, not crowing at the usual[3] time to-night?
The lovers have not yet done with embracing and kissing.
The cheeks of my love, in the midst of the curl of his bright locks,
Are like the ivory ball in the curve of the ebony hockey-stick.
Take care that thy treacherous eyes close not for a moment!
Be vigilant! that thy life pass not in regret.[4]

[1] The word *be girān* in the original is a misprint for *bekarān*.
[2] *Lit.*, "saw," the Past in the sense of the Present.
[3] Or "proper," *i.e.* the cock seems to be crowing earlier than usual.
[4] *i.e.*, "that thou suffer not a life-long regret."

So long as thou hear not the morning call (to prayer) from the
congregational[1] mosque,
Or the roll of the drum from the gate of Aṭābak's palace,
Folly would it be (thy) lips from lips of brightest crimson[2]
To remove, at the senseless crowing of a cock."

The Ḳāẓī was in this predicament when one of his dependents entered the door, and said, "Why art thou sitting supinely (here)? Arise! and fly as fast as thy legs will carry thee, for thine enemies have accused thee of a fault, nay they have said a true thing—till we quench the fire of mischief (which is but slight as yet) with the water of prudent management; to-morrow, it may be, if it blaze up, it will envelop a world." The Ḳaẓī regarded him with a smile, and said:—

STANZA.

"To the lion, with his paw placed on the prey,
What difference does it make that the dog makes a foolish
noise.
Set thy face towards thy love's face, and mind not
That thine enemy bites the back of his hand (through
vexation)."

[1] *ādīna* is here used in the sense of *jāmi'*.

[2] I cannot think of a better rendering of the words *chu chashmi khurūs*, which other translators render literally "like the eyes of a cock." The phrase *chashmi khurūs* is applied by the Persians to the berry of the *Abrus precatorius*, which the natives of India call *ghuńgchī* (the Sanskrit *gunjā*), the colour of which is bright red, with a black spot at one end. This berry forms the smallest of the weights used by jewellers.

That very night they reported to the king that so atrocious an offence had been committed in his realm. He said "I consider him one of the scholars of the age, and regard him as the unique of the time; most likely enemies have said what is false respecting him; this matter obtains no ready admission to my ear, except when it is witnessed, for the sages say:—

COUPLET.

'Putting the hand readily to the sword in wrath,
One bites the back of his hand in remorse.'"

I heard that, in the morning, he came up to the head of the Ḳāẓī's bed along with some of his chief officers: he saw the light standing (burning), and the favourite seated, and wine spilt, and the goblet broken, and the Ḳāẓī in a drunken sleep unconscious of all existence: he woke him gently and said, "Arise, for the sun has risen." The Ḳāẓī perceived the state of affairs, (and) said, "From what quarter?" The king replied, "From the East." He rejoined, "God be praised! for the door of repentance is still open, on the authority of the tradition—'*The door of repentance shall not be closed against the servants* (of God) *till the sun rise from the West:' I implore forgiveness of Thee, O God! and turn to Thee in repentance.*

STANZA.

These two things have urged me on to sin—
An unhappy fate, and an imperfect understanding.

If thou inflict punishment on me, I deserve it;
And if thou pardon,—forgiveness is better than vengeance."

The king said, "Repentance, under the circumstance that thou hast become aware of thy (impending) destruction, will profit nothing. God Most High has said, '*But their faith, after they had seen our severe punishment, availed them not.*' [1]

STANZA.

What profiteth it to repent of stealing at the time
When thou canst not cast the scaling-rope upon the roof of the house?
Tell the high of stature to keep his hand off the fruit,
For the low of stature of himself putteth not his hand to the branch.

For thee, in the face of such a heinous crime as has come to light, deliverance is not to be thought of." He said this, and the executioners[2] seized him. The Ḳāẓī observed, "I have one word more remaining to say to the Sulṭān." The monarch heard, and said, "What is that?" He replied:—

STANZA.

"On account of thy shaking me off in displeasure,[3]
Entertain not the hope that I will keep my hand off the skirt of thy robe.

[1] See the Ḳor'ān, *Sūra* xl, the last verse.

[2] The words *muwakkalāni 'uḳūbat* properly signify "those to whom is assigned the duty of carrying punishment (of any kind) into effect."

[3] *Lit.*, "On account of the sleeve of that (excessive) displeasure which

If escape from (the consequences of) this sin of mine is impossible,
Hope exists on account of the generosity which is thine."

The king rejoined, "A wonderful pleasantry is this that thou hast expressed, and a rare point of wit that thou hast uttered; but it is inconsistent with reason, and contrary to the law, that learning and eloquence should save thee to-day from the clutches of my punishment. I deem it advisable to cast thee down from the top of the castle, in order that others may take warning." He replied, "O lord of the world! I am one who has been nourished on the bounty of this house, and I alone have not committed this crime, throw some one else down, that I may take warning." The king laughed, and, in pardoning him, dismissed the thought of his crime; while, to the enemies who watched eagerly for the Kāẓī's execution, he said:—

COUPLET.

"O ye who are burdened with faults of your own
How can ye reproach others with their faults?"

STORY XX.

(IN VERSE.)

There was an honourable and pure-lived young man,
Whose heart was pledged to a lovely youth.

thou shakest over me." But the expression *āstīn afshāndan* has the tropical signification of "to abandon, or give up, or shake off."

I have so read, that in the ocean,
They fell together into a vortex.
When a sailor came to seize his hand,
Lest he should perish in that situation,
He was crying out from the midst of the waves of anguish,
'Leave me, and seize the hand of my beloved.'
While he was in the act of uttering this, a world of confusion closed upon him.[1]
They heard him saying, as he was dying,
'Listen not to love's tale from that false one
Who forgets love in the midst of distress.'—
Thus do lovers live[2];
Pay heed to him who has had to do with the matter, in order that thou mayst know;
For Sa'dī the ways and modes of love-making
Knows as well as they know Arabic[3] in Baghdād.
The beloved that thou hast, fix thy heart on him alone,
And thenceforth close thine eyes to all the world beside.
Were Majnūn and Lailà living,
They would copy the story of (their) love from this Book.[4]

[1] Or, "a world became dark before him."

[2] *Lit.*, "lived"; but the Past is used idiomatically in Persian, where we use the Present. It is incorrect to suppose, as the translators generally do, that these words apply directly to the lovers of the story, and to render them "Thus ended the lives of those lovers," and "Together thus these lovers died." Sa'dī evidently means "Such is the way in which true lovers have always lived together, and still continue to live."

[3] Or, according to some commentators, "a genuine Arabian horse," for, they say, "the people of Baghdād are famous judges of good horses."

[4] *i.e.*, from Chapter V. of the Gulistān, or from this story.

CHAPTER VI.

ON FEEBLENESS AND OLD AGE.

STORY I.

I was having a discussion with a body of learned men in the congregational mosque of Damascus, (when) a man suddenly entered the door and said, "Is there any one in this assembly who knows the Persian language?" They pointed to me. I said, "Is it well?" He replied, "An old man of one hundred and fifty years is in the agonies of death, and is saying something in the Persian tongue which is not understood by us; if thou wilt kindly take the trouble to step to him, thou wilt obtain thy reward: it may be that he would make a will." When I came up to the head of his bed he was talking thus:—

STANZA.

"Some moments, I said, I will spend in gratifying my desires,
Alas! the passage of the breath was closed.
Alas! at the board of the various good things of life
I had feasted but a few moments, when they said 'Hold!'"

I repeated the purport of these words in Arabic to the Damascenes. They marvelled at his long life and his grieving for life withal. I said (to him) "How art thou at this moment?" "What shall I say?" he replied:—

STANZA.

"Hast thou not witnessed what agony comes upon the soul of the man
From whose mouth they extract a tooth?
Imagine (then) what must be the state of one at the moment
When such a thing as life is departing from his dear body!"

I said, "Dismiss the image of death from thy imagination, and let not fancy subdue thy nature; for the philosophers of Greece say, 'Though the constitution be sound, one should not be confident of living for ever; and though a disease be serious, it affords no positive proof of death.' If thou bid (me), I will send for a physician, in order that he may treat thee." He opened his eyes, and laughed, and said:—

DISTICHS.

"The most skilful physician will smite[1] his hands together (in despair),
When he perceives his patient[2] (to be) an old dotard.
The goodman is planning to decorate the estrade (of the house),
(While) the house (itself) is rotten to the very foundation!
An old man was groaning in the agonies of death,
His old wife was rubbing him with sandal[3]!—
When the equilibrium of the constitution is disturbed,
Neither charms nor medicines will produce any effect."

STORY II.

They tell a story of an old man, to the effect that he had wedded[4] a virgin, and plastered his chamber with mud[5] (preparatory to bringing her home), and

[1] Or, as we should say, "will wring his hands."

[2] Such I take to be the sense of the words *ūftāda ḥarīf*, which mean, literally, "outstretched, or prostrated companion." This verse appears to have been strangely misunderstood. Ross renders it "when he sees the aged fallen in pieces like a potsherd"; Gladwin, "When he sees the old man broken like a potsherd"; Mr. Eastwick, "As he marks the poor old man, like broken potsherd, lie outstretched to die"; M. Defrémery, "lorsqu'il voit un joyeux convive tombé en décrépitude."

[3] A perfumed embrocation obtained by rubbing a piece of sandal wood with water on a stone is commonly used by Orientals in cases of disease, and to cool the body.

[4] *Lit.*, "sought in marriage"; but Sa'dī uses the word, in more than one instance, in the sense of "sought in marriage and obtained," that is, "married."

[5] Other translators read *gul* where I read *gil*, and render this passage, "and adorned my room with flowers." To this I have to oppose the con-

seated himself with her alone, and fixed his eyes and his heart on her: through long nights he would not sleep, but kept on uttering jokes and pleasantries, (thinking that) possibly she might assume familiarity, and lay aside shyness. To sum up, one night he was saying, "Thy high destiny befriended thee, and the eye of thy good fortune was watching (over thee), that thou fell to the companionship of an old man, one of mature understanding, educated, experienced, steady, one who has proved the good and evil of the world, and has tasted the vicissitudes of fortune, who knows what is due to friendship, and fulfils the conditions of affection, (who is) tender and loving, cheerful and pleasant-spoken.

DISTICHS.

As far as I can, I'll win thy heart;
And though thou vex me, I'll not vex thee.
And if, like a parrot's, sugar be thy food,
My sweet life shall be devoted to thy nourishment.

Thou hast not fallen into the clutches of a young man, vain, impudent, giddy-headed, roving, who each moment forms some (new) fancy, and sleeps every night

current opinion of all the commentators, as also that of the best Persian scholars in India. The commentators explain the words in the original by *zirāki 'azbā dar ayyāmi shādī khāna,i khwud rā gilandūd sāzand*, "because bachelors, at the time of marriage, plaster their houses with mud," or, as we should say, "whitewash their houses, and put them in order."

in a (different) place, and takes a (new) love every day.

STANZA.

Wise and handsome young men (may be),
But yet they are not steadfast in fidelity to any one.
Put no faith in the bulbul-eyed,[1]
For they warble each instant on a different rose;

in contra-distinction to old men, who live in accordance with reason and propriety, and not according to the dictates of ignorance and youth.

COUPLET.

One better than thyself seek out, and prize (as a precious gift of fortune);
For, with one such as thou thyself art, thou wouldst waste thy time."

The old man said, "So much did I say after this fashion, I fancied that her heart had come into my mesh, and become my prey. All of a sudden she heaved a cold sigh from a sorrow laden heart, and said, 'All these things which thou hast uttered have not, in the balance of my understanding, the weight of the one speech which I once heard from my nurse, when she said, 'If an arrow lodge itself in the side of a young

[1] *i.e.*, young men with eyes like bulbuls, who go roving from flower to flower. There should be no *izāfat* under the word *bulbulān*, as in my text.

woman, it is better for her than (to have) an old man (for her husband).'"

QUATRAIN.

"In quâ domo mulier insatiata a mariti latere surgit,
In eâ haud exigua dissensio et perturbatio exorietur.
Qui vetulus non potest e sede surgere,
Nisi virgâ adjuvante, ejus virga quo modo surget?

POETRY.

In adversâ mariti parte conspiciens
Rem flaccidissimo jejuni viri labro similem,
Mulier, "Ista," inquit, "quæ huic est res inanima est,
Sed nonnisi fascinum dormitoris proprium est."

"In short, there was no possibility of their harmonizing; it ended in mutual separation. When the period of probation[1] elapsed, they united her in marriage with a young man, irascible, cross-looking, penniless, and of bad habits. She constantly experienced rough treatment and cruelty, and suffered trouble and sorrow, and yet she used to return thanks for God's mercies, saying, 'Praise be to God that I have escaped that excruciating torment, and attained to this permanent blessing.'"

[1] *sc.*: which had to expire before she could marry again. A divorced woman must wait three months before she can marry again; a widow, four months and ten days; but if a woman be pregnant at the time of her husband's divorcing her, or leaving her a widow, she must wait until delivery.

STANZA.

A beautiful face, and dresses of silk and brocade,
Sandal, and aloes, and colours, and scents, and the desire to please—
All these are the attractions of women;
Viro penis et testes abunde sunt ornamento.

COUPLET.

Spite of all this tyranny and violence of temper,
I will endure thy airs, for thou art beautiful.

STANZA.

To me, to burn along with thee in hell-torment,
Is preferable to being with another in Paradise.
The smell of onions from a beauty's mouth
Is more acceptable than a rose from the hand of an ugly person.

STORY III.

I became the guest of an old man, in Diyārbekr, who had much wealth, and a handsome son. One night he told the following tale, "In my whole lifetime this one child alone has been born to me. A certain tree in this valley is a place of pilgrimage; people go to the place to pray for what they need. For whole nights have I poured forth my plaint to God at the foot of that tree, till He gave[1] me this

[1] *Lit.*, "has given."

boy." I heard the boy saying to his companions, "How excellent it would be if I could discover where that tree is, that I might pray that my father might soon die!" The father was rejoicing, saying, My son is wise; while the son was reviling, saying, My father is a senseless old dotard.

STANZA.

Years will roll over thee, ere the path
Thou wilt take to the grave of thy father [1]
What good hast thou done to thy father,
That thou shouldst expect the same of thy son?

STORY IV.

One day, in the pride of youth, I had travelled hard, and stopped at night, fatigued, at the foot of a hillock. A feeble old man was coming along in the wake of the caravan: he said, "Why art thou lying down? This is no place for sleeping." I replied, "How shall I go on, for I have not the legs to move?" He replied, "Hast thou not heard that the sages say, 'It is better to proceed slowly and rest, than to run and break down.'"

[1] *Lit.*, "Years will roll over thee and thou wilt not pass in the direction of thy father's tomb," *i.e.*, "it will be long ere thou goest near thy father's tomb." Messrs. Ross, Gladwin and Eastwick destroy the sense of these verses by rendering the Aorists *buguẕarad* and *guẕar na kunī* "have gone" and "didst visit."

STANZA.

O thou who art eager for the halting place! haste not:
Act on my advice, and learn patience.
The Arabian horse runs two heats quickly (and tires);
The camel proceeds slowly on night and day.

STORY V.

In the circle of my acquaintance was a young man, sprightly, witty, merry, of pleasant address, and soft-spoken, to whose heart no care of any kind ever found its way, and whose lips were never closed for laughter. Some time passed during which I did not happen to meet him; after that, when I saw him, with a wife,[1] and children sprung up, and the root of his joyousness severed, and the rose of his desires withered,[2]—

COUPLET.

Time had chased all folly from his head;
A feeble head was laid upon his knees.—

I asked him, "How art thou? and what state is this?" He replied, "As soon as I got boys, I practised boyishness no more."

[1] *Lit.*, "with a wife married to him."

[2] There should be a dash, in the place of the asterisk, after the word *pazhmurda* in the original.

POETRY.

Boyhood is past, and old age has wrought a change in me;
And change of time sufficeth as a warner.

COUPLET.

When thou hast become old, refrain from boyishness;
Leave sport and mirth to youths.

DISTICHS.

Look not for the joyousness of the youthful from the old,
For the water which is gone returns not to the river.
When the time for reaping the sown field arrives,
It does not wave as does the verdant field.

STANZA.

The time of youth has slipped from my grasp;
Ah! alas that delightful time!
The strength of my lion-like grip is gone;
I am now content with some cheese,[1] like a leopard.
An old woman had dyed her hair black:
I said to her "O venerable mother[2] of many years!
Granted thy hair is made black by art;
The bent back will not become straight!"

[1] The leopard, it is stated in the *Ghiyāṣu 'llughāt*, has a strong predilection for cheese. The commentators, however, say that it is forced to content itself with cheese because, in its tame state, it has no choice. The *yūz* is not the panther, as some translators take it to be, but the dog-leopard, or the hunting-leopard, the animal which the natives of India call *chitā*.

[2] *Mūmak* is a diminutive; but it does not signify "little mother," as it is generally rendered. The diminutive is commonly used to express contempt, pity, respect, &c., and the commentators all agree in saying that it is here used "to express respect, or veneration" (*ba rāyi ta'ẓīm*).

STORY VI.

On one occasion, in the ignorance of youth, I snapped at[1] my mother. She sat down heart-stricken in a corner, and said, weeping, "Perhaps thou hast forgotten thy infancy, that thou treatest me harshly!"

STANZA.

How well spake an old woman to her son,
When she saw him (become) a leopard-killer and a burly man:—
"If aught of thy infancy came to thy recollection,
When thou wast helpless in my embrace,
Thou wouldst not treat me cruelly now
That thou art a lion-like man, and I an old woman."

STORY VII.

The son of a rich miser fell ill. His friends said to him, "Thou wouldst do well to recite the whole of the Kor'ān on his account; or to offer up a sacrifice, and give away the flesh (to the poor); it may be that God the Great and Glorious will grant him recovery." He went deep into thought for a while, and said, "The recitation of the whole of the glorious volume is best."

[1] Or, "I raised my voice against my mother."

A pious man heard (of this), and said, "The complete recitation is made choice of because the Ḳor'ān is on the tip of his tongue; while the gold is at his heart's core.[1]

DISTICHS.

Oh! the reluctance to bend the neck in God's service,
If the hand of liberality have to accompany it!
For one dīnār (requested of him) he will be as immovable as an ass in mire;
But if thou ask of him one expression of praise (to God),[2] he will repeat a hundred.

STORY VIII.

They said to an old man, "Why don't you take a wife? He replied, "I have no liking for old women." They rejoined, "Marry a young one, if thou hast means." He replied, "I who am an old man have no love for old women; she (then) who is young will not dream of love for me who am an old man."

COUPLET.

An old man of seventy years plays the young man!
He who is born blind beholds not (himself with) seeing eyes in a dream.

[1] Or, "is wrapped up in his life."

[2] The words *al ḥamd* might perhaps be rendered "the first chapter of the Ḳor'ān," as Gladwin and others render it, because, I suppose, that chapter begins with these words. I prefer taking it as an ejaculation of praise to God, such ejaculations being very common with Muslims.

COUPLET.

Vigour is wanted, not gold; a muliere
Turgidus penis præfertur corporis moli.

STANZA.

I have heard that, in these days, a very old man
Took it into his old head that he would take a mate.
He married a lovely young virgin, Pearl by name,
(And) like a casket of pearls, he hid her from men's eyes.
Qui est nuptiarum usus, vetulus coire cupuit,
Sed primo impetu ejus penis rursum flexus est.
Arcum adduxit, sed scopum ferire impar fuit; impossibile enim est penetrare
Vestimentum solido panno textum nisi acu chalybeio.
He began complaining to his friends, and sought for pretexts,
Saying, 'This bold-faced hussy has made a clean sweep of all my property!'
Between husband and wife strife and discord arose, to such a degree
That the case reached the head of the police, and the Ḳāẓī; and Sa'dī said,
After reproving and abusing (the husband), "What is the girl's fault?
Thou, whose hand trembleth, what shouldst thou know about piercing a pearl?"

CHAPTER VII.

ON THE EFFECT OF EDUCATION.

STORY I.

A certain vazīr had a thick-headed[1] son. He sent him to a learned man, saying, "Instruct him; perhaps he may become intelligent." He taught him for some time; the boy was not affected (thereby). He sent a person to his father to say, "This boy will not become intelligent, and has driven me mad."

STANZA.

If the substance of a mind[2] be capable,
Education will have effect on it.
No furbisher knows how to make a good thing of
Iron, of which the essence is bad.

[1] *Lit.*, "blind-hearted," or "blind of understanding."
[2] Or "intellect."

Wert thou to wash a dog in the seven[1] seas,
He would be dirtier when he got wet.
If the ass of Jesus went to Mekka,
It would still be an ass when it returned.

STORY II.

A philosopher was advising his sons, and saying, "My dear boys![2] acquire knowledge; for no reliance should be placed on the possessions and wealth of the world, since silver and gold on a journey (like life's)[3] are an abiding source of affliction; for a thief may carry off all at a swoop, or the owner by degrees spend all; but knowledge is an ever-welling fount, and an everlasting treasure. If a man possessed of knowledge fall from riches (into poverty), it is of no consequence, for knowledge is wealth in itself; wherever he goes he meets with esteem, and sits in the seat of honour; whereas the man without knowledge picks up scraps of food, and experiences hardship."

[1] *i.e.*, in the seven seas pertaining to the seven climes, into which, according to the Mohammadan system of geography, the earth is divided. The verse might also be rendered, "Wert thou to wash a dog seven times over in a river."

[2] *Lit.*, "Life of thy father!"

[3] I add these words, because the sense appears to require them; for, otherwise, it might be reasonably objected that wealth is as likely to be carried off by robbers, or spent by the master, at home, as on a journey. Besides, Mohammadans commonly figure life as a journey.

COUPLET.

Hard it is, after once having authority, to submit to orders from others;
After having been accustomed to being humoured, to endure the violence of men.

STANZA.

Once upon a time a disturbance arose in Syria;
Every one betook himself to a safe retreat.
Villagers' sons possessed of learning
Went to fill the office of the king's vazīrs;
The vazīr's sons, who were deficient in understanding,
Went forth to the villages to beg.

COUPLET.

If thou wouldst keep what is inherited from thy father, acquire thy father's knowledge;
For it is possible to spend this wealth of thy father's in ten days.

STORY III.

One of the scholars of the age was instructing a king's son: he used to beat him unmercifully, and scold him excessively. At length,[1] the boy, unable to endure it, complained to his father, and stripped the

[1] Or, "once."

clothes off his aching[1] body. The father's heart was grieved; he sent for the master, and said, "Thou dost not think proper to ill-treat and threaten the sons of common people so much as mine; what is the reason?" He replied, "The reason is this: To speak with reflection, and act with propriety, is incumbent on all people generally, but on kings especially, because, whatever proceeds from their hands and lips, people will assuredly noise abroad; while the sayings and doings of common people have not so much attention paid them.

STANZA.

If a hundred reprehensible acts proceed from a poor man,
His companions will not know of one out of the hundred;
But if one faulty act proceed from a monarch,
People pass it on from clime to clime.

It therefore behoved the tutor of the king's son to take greater pains in correcting the morals of the prince[2]—*may God cause him*[2] *to grow up a goodly tree!*—than (he does) in respect of common people.

STANZA.

Him whom one does not train in his childhood,
Prosperity will depart from[3] in manhood.

[1] Or, "bruised."

[2] *Lit.*, "princes," but the plural is merely used as a mark of respect.

[3] *Lit.*, "has risen from" or "has ceased to be with"; the event is regarded as so certain to happen, that it is already spoken of as having happened.

Bend a green stick as thou pleasest:
The dry (stick) will become straight by means of fire alone."

The learned doctor's excellent judgment, and the style of his answer, met with the king's approbation; he presented him with a robe and money, and elevated him in rank and office.

STORY IV.

I saw a schoolmaster in Africa, sour-looking and harsh-spoken, ill-natured and tyrannical, greedy and inabstinent; such that the happiness of Musalmāns used to be marred by looking at him, and his reading of the Ḳor'ān used to cast a gloom over people's hearts. A number of pretty boys and little girls consigned to his cruel hands had neither the boldness to laugh, nor the courage to speak; for he would slap the silver cheeks of the one, and put the crystal legs of the other in the stocks. In short, I heard that people came to know something of the badness of his heart: they beat him and drove him away. They then gave the school to a benevolent man, one of blameless piety, and a forbearing, kind-hearted man, who never uttered a word, except in case of necessity, and never said anything that would cause pain to any one.[1] The

[1] *Lit.*, "and the cause of pain to any one never came on his tongue."

awe inspired by their former master had vanished from the children's minds[1]: they perceived the new master (to be) of an angelic disposition, (and) scampered about, one by one, like devils; and, imposing on his mildness, abandoned study. Thus, for the greater part of the hours, they would sit together to play, and wash their disfigured[2] tablets, and break them on one another's heads.

COUPLET.

When the schoolmaster is wanting in sternness,
The boys will play at bear-baiting[3] in the market-street.

A fortnight after, I passed by the door of the same school, (and) saw the old master; they had pacified him, and reinstated him in his former post. I was grieved at the injustice, and said, "*There is no power, &c.*; why have they a second time made the Devil the teacher of angels?" A witty old man, who knew the world, heard (me), and laughed, and said:—

[1] *Lit.*, "heads."

[2] This may also be rendered "badly, or improperly written," or, as other translators render it, "incomplete."

[3] Other translators render this word "leap-frog," and "blind man's buff," and this is the meaning given to the word in Johnson's Persian Dictionary; but a careful perusal of the description of the game, as given in the *Burhāni Ḳāṭi'*, and other Lexicons, has convinced me that the game is that of bear-baiting. The commentators say the word was originally *khirsag*; this suffices, I think, to show that it is formed from *khirs*, "a bear," and *sag*, "dogs."

DISTICHS.

A king placed his son in a school,
(And) put a silver tablet in his lap:
At the top of his tablet there was written in gold;—
"The severity of a master is better than a father's tenderness."

STORY V.

An immense[1] fortune fell into the hands of a devotee's son as a legacy from his paternal uncle. He entered on a life of licentiousness and profligacy, and pursued a course of extravagance. In short, there was not one of the whole list of sins and iniquities which he did not commit, nor a single intoxicating thing that he did not taste of. I once said to him, by way of admonition, "My boy! income is a running stream, and life's enjoyment is the revolving mill; that is to say, a large expenditure is allowable in the case of one who has a permanent income.

STANZA.

If thou hast nothing coming in, spend the more slowly,
For boatmen sing a song;—
'Were it not to rain in the mountains
For a year, the Tigris would become a dry bed.'

[1] *begirān*, in the original, is a misprint for *bekarān*.

Follow[1] reason and propriety, and give up pleasure and frivolity; for, when thy wealth comes to an end, thou wilt endure hardship, and suffer remorse." The youth, on account of the pleasure afforded by music and wine, did not listen to these words, and objected to my opinion that, "To disturb present ease by (thoughts of) future trouble is contrary to the judgment of the wise.

DISTICHS.

Why should the enjoyers of pleasure and happiness
Seek distress through apprehension of distress (to come)?
Away! make merry, O delightful companion!
One should not taste of the morrow's sorrow to-day.

How much less then (would such conduct be proper) for me, who am seated in the high seat of generosity,[2] and have pledged myself to liberality, and the report of whose munificence is noised abroad among all men.

DISTICHS.

He who has become distinguished[3] for liberality and generosity
Should not put a lock on his silver.

[1] *Lit.*, "Put to the fore"; hence "take as a guide," or "follow."

[2] That is, "who stands in the foremost rank of generous men."

[3] The word *'alam* means "a standard," "a mountain," and as these are conspicuous objects, it also has the tropical signification of "conspicuous," "distinguished," "famous," &c.

When thy good fame is gone forth into the streets,
Thou canst not shut the door on thyself.[1]"

I saw that he did not accept my advice, and that my warm breath made no impression on his cold iron, (so) I left off counselling him, and turned away my face from his society, and acted upon the dictum of the sages, who say, *Deliver what thou art charged with; and if they receive it not, then there is nothing against thee.*

STANZA.

Even if thou knowest that one will not hearken, utter
Whatever thou knowest of counsel and admonition.
It will soon happen that thou wilt see the headstrong man
With his two legs thrust into fetters.
He will (then) smite his hands together (in grief), saying, 'Alas!
I heeded not the wise man's words.'

And so, after some time, I beheld in manifest form, that which I apprehended as to the wretchedness of his state; for he was sewing patch upon patch, and collecting (food) scrap by scrap. My heart was grieved at his miserable plight, (and) I thought it inhuman, in such a state, to irritate the poor man's wound with reproach, and sprinkle salt thereon; I said to myself,—

[1] *i.e.*, "Thou canst not shut thyself up, and cease to exercise liberality," or as the commentators explain it, *natuwānī ki az sakhāwat rū,i khwud poshī.*

DISTICHS.

The wretched fellow, in the extreme of intoxication,
Was not apprehensive of the day of distress.
A tree drops its blossoms and fruit profusely in spring;
In winter, as a matter of course, it remains leafless.

STORY VI.

A king made his son over to a teacher, and said, "He is thy son; educate him in the same way as a son of thine own." He replied, "I am your obedient servant." For some years he laboured hard, and exerted himself in his behoof, (but) he made no progress, while the teacher's own sons became perfect in scholarship and rhetoric. The king took the learned man to task, and censured him, saying, "Thou hast acted contrary to thy promise, and hast not fulfilled the conditions of fidelity." He replied, "It cannot be concealed from the world-adorning judgment of the lord of the earth, that education is the same, but capacities differ."

STANZA.

Although silver and gold come out of stone,
There is not silver and gold in every stone.
Canopus shines on the whole world,
(Yet) in one place it produces (simple) leather, in another scented leather.[1]

[1] Canopus, or "the star of Yamán," as it is called, is said to exercise a

STORY VII

I heard a certain spiritual teacher saying to a disciple of his, "My son! if the hearts of men were set on the Giver of daily bread as much as they are on the bread itself, they (men) would rank higher than angels."

STANZA.

God did not forget thee during the time
That thou wast seed,[1] concealed, and bereft of reason.
He gave thee thy life, and reason, and nature, and perception,
Beauty of form, speech, judgment, thought, and sense;
He arranged thy ten fingers on thy hand;
He placed the two arms on thy shoulders;
Dost thou think (then), thou grovelling soul! that now
He will forget thy daily bread?

STORY VIII.

I saw an Arab of the desert who was saying to his son, "*O my son! verily thou wilt be asked in the day*

wonderful influence on leather. When it is about to appear, the astrologers announce the time of its rising to the people of Hijāz, who then take all the skins they have, and spread them out on the walls and tops of their houses, within reach of the star's rays, which, it is said, impart a sweet scent to them. The meaning of the word *adīm*, however, is simply "tanned leather," or "red leather," according to the lexicons.

[1] *scil.* "in thy father's loins."

of resurrection, 'What hast thou gained?' and it will not be asked, 'To whom art thou related?'" In other words,[1] O son! they will ask thee at the resurrection, What are thy merits? and will not say, Who is thy father?

SUMA

The Ka'ba's covering, which people kiss,
Has not become famous through the silk-worm.
It has been for some time associated with a revered object,
So, of course it has become revered like it.

STORY IX.

It is stated in the works of philosophers, that scorpions are not brought forth in the usual way, as other animals are, but devour their mother's entrails, then rend their bellies, and take the road to the desert; and the skins which are seen in scorpions' nests are the vestiges thereof. I was once mentioning this nice point to a sage. He observed, "My heart bears testimony to the truth of this account, and it cannot be otherwise; (and) since they deal[2] thus with their

[1] These words introduce the Persian rendering of the preceding Arabic sentence; in English they are of course superfluous.

[2] *Lit.*, "have dealt," the Perfect in the sense of the Present.

mothers when they are little, as a matter of course they are unpleasant and disliked when they are big."

STANZA.

A father counselled his son,
Saying, 'Young man! bear this advice in mind:
He who is not true to his own folk
Will not gain friends or happiness.'

WITTICISM.

They said to a scorpion, "Why dost thou not come out in winter?" It replied, "What respect is shewn to me in summer, that I should come out in winter?"

STORY X.

A darwesh's wife was pregnant, and the period of her carrying was completed. No child had been born to the darwesh in all his life. He said, "If God Most High give me a son, I will give away to darweshes all that is in my possession, except this ragged cloak which I have on. It so happened that his wife brought forth a boy. The darwesh made rejoicings, and, in accordance with his vow, gave his comrades a feast. After some years, when I returned from a journey to Syria, I passed by that friend's (*i.e.*, the

darwesh's) house, and inquired as to his circumstances. They said, "He is in the prison of the head of the police." "What is the cause?" I asked. They replied, "His son drank wine, and created a disturbance, and shed a man's blood, and fled the city, and, on that account, the father has a chain round his neck, and fetters on his feet." I said, "He earnestly besought this affliction of God."

STANZA.

O wise man! if pregnant women,
At the time of delivery, give birth to serpents,
It is better, in the opinion of the wise,
Than that they should give birth to unprincipled children.

STORY XI.

I was a child when I questioned a sage about puberty. He answered, "It is stated in books that manhood has three distinctive marks:—firstly, attaining to the age of fifteen; secondly, nocturnal pollution; thirdly, the appearance of the hair of the privities; but, in reality, it has one indication alone, to wit, that thou be more intent on pleasing the Glorious and Exalted God, than in gratifying thine own appetites; and any one in whom this quality does not

exist, is not, in the opinion of the spiritual-minded, one of mature years."

STANZA.

To all appearance, a man is formed of[1] a drop of water
Which remains forty days undisturbed in a womb;
But if one forty years old has no understanding or manners,
One ought not, in reality, to call him a man.

STANZA.

Generosity, and kindliness, and humanity—
Consider not these (mere) material forms.
Skill is necessary to be able to draw a figure
In a chamber, with vermilion and verdigris.
If a human being have not kindness and beneficence,
What difference is there between a man and a portrait on a wall?
To possess thyself of (the good things of) the world is no merit;
Win the heart of one man, if thou canst.

STORY XII.

One year contention arose among the pilgrims on foot to Mekka, and the author was also a foot traveller on that journey. In despite of all justice, we laid on to one another's heads and faces, and did justice to

[1] Disregarding the order of the verses, the translation is, "A drop of water, which remains forty days undisturbed in a womb, becomes a man." The verbs, in the originals, are in the Perfect, but our idiom requires them to be in the Present.

scurrilous abuse, and fighting. I heard one who was seated in a camel-litter saying to the person seated in the opposite litter, "A strange thing this! the ivory pawns, when they cross the space of the chess-board, become queens,—that is to say, become better than they were; whereas the foot-pilgrims traverse the desert and become worse."

STANZA.

Say, for me, to the pilgrim who injures (his fellow) men,
And who roughly tears off the coats of men :—
"Thou art no pilgrim ; a camel is, for the reason that
The meek creature feeds on thorns, and bears a burden."

STORY XIII.

A man got sore eyes. He went to a horse-doctor, and said, "Treat me." The veterinary surgeon applied to his eyes a little of what he was in the habit of putting into the eyes of quadrupeds, (and) he became blind. They carried the case before the judge. He said, "No damages are (to be recovered) from him; if this fellow were not an ass, he would not have gone to a farrier."[1] The object of this story is, that thou mayst know, that he who entrusts an important matter to an inexperienced person, will

[1] *Lit.*, "if this fellow were not an ass, he would not go to a farrier."

suffer regret, and the wise will impute weakness of intellect to him.[1]

STANZA.

The clear-seeing man of intelligence commits not
Momentous affairs to the mean.
Although the mat-weaver is a weaver,
People will not take him to a silk factory.

STORY XIV.

The son of a certain venerable Imām died. They asked him, "What shall we inscribe on his tomb?" He replied, "The verses of the glorious book possess too great a dignity and nobleness to admit of their being written in such places, where they would, in time, be effaced, and people would pass over them, and dogs piss on them; and if it is necessary to write something, these two couplets will suffice;—

STANZA.

Ah! would that verdure in the garden ever
Bloomed! How joyous would my heart (then) be!
Pass by, O friend! that at the time of spring,
Thou mayst see the verdure springing up on my clay."

Lit., "in the opinion of the wise he will be associated with weakness of intellect."

STORY XV.

A holy man passed by a rich man who had bound a slave hand and foot, and was chastising him. He said, "My son! the Great and Glorious God has made a creature like thyself a bondsman under thy authority, and given thee superiority over him; render thanks for the mercies of the Most High God, and do not allow thyself to use such severity towards him; for to-morrow he may be better off than thou, and thou wilt suffer shame."

DISTICHS.

Fly not into a violent rage with thy slave;
Practise no severity, nor wound his heart.
Thou boughtest him for ten dirams,
(Yet), after all, thou didst not create him by thy power.
Till when this rule, and pride, and anger?
A mightier Lord than thou exists.
O thou master of Arslān and Āghosh![1]
Forget not thine own Master.

It is stated in a tradition touching the Lord of the world, and the Chief of men—*may God bless him and grant him peace!*—that he said, '(A source of) the most poignant regret on the day of resurrection will be this,—that they bear the righteous slave to Paradise, and the wicked master to hell.'

[1] These are the names of two particular slaves, but they are here used to signify slaves generally.

STANZA.

With the slave who is obedient in thy service,
Push not thine anger beyond bounds, nor fly into a passion;
For it would be a disgrace, on the day of reckoning,
The slave free and the master in chains.

STORY XVI.

One year I was journeying from Balkh with some Syrians, and the road was full of peril from robbers. A young man accompanied us as an escort,[1] skilled in the use of the javelin and the cross-bow, trained to arms, of immense strength, such that ten powerful men could not string his bow, (and) all the athletes of the world could not bring his back to the ground; but he was one enjoying the comforts and conveniences of life, and delicately brought up, and not one who had seen the world, or travelled; the roll of warriors' drums had not reached his ears, and his eyes had not beheld the flash of horsemen's swords.

COUPLET.

He had not fallen captive into the hands of enemies;
A shower of arrows had never rained around him.

[1] Or, "guide."

It happened that I and the young man were running one after the other: every old wall that came before him he would throw down with power of arm, and every large tree that he saw he would tear up with strength of grip, and would say boastfully :—

COUPLET.

Where is there an elephant, that he may feel the arms and shoulders of the strong?
A lion where, that he may feel the hand and fingers of the valiant?

We were thus engaged[1] when two robbers[2] raised their heads from behind a stone, and threatened our lives. In the hand of one was a club, and under the arm of the other a clod-crusher. I said to the young man, "Now why dost thou stand still?

COUPLET.

Bring forward whatever valour and might thou hast,
For the enemy comes of himself[3] to the grave."

I beheld the bow and arrow drop from the young man's hands, and a tremor come upon his bones.

[1] *Lit.*, "we were in this situation."

[2] The Persians use the word *hindū* in the sense of "robber," according to the Persian lexicons, and it is clear that such is the signification of the word in this story. It is possible that these robbers were Indians; but I cannot see that the passage affords ground for the supposition that "Afghānistān was, at no very remote era, peopled by Indians, who were driven out by the Afghāns, and other northern tribes."

[3] *Lit.*, "with his own legs."

COUPLET.

Not every one who splits a hair with a mail piercing arrow,
Will stand firm in the day on which warriors charge.

We saw no remedy save this,—to give up our effects, and arms, and clothes, and get safe off with our lives.

STANZA.

For momentous deeds send forth a veteran;
He will bring the ferocious lion within the coil of his noose.
A young man, though he be strong of arm, and of gigantic mould,
In the fight with an enemy his joints will snap through terror.
War, to one inured to battle, is as familiar
As a legal question to a learned doctor.

STORY XVII.

I saw a rich man's son seated at the head of his father's grave, and engaged in a dispute with a poor man's son, saying, "My father's sarcophagus is of stone, and its inscription is coloured,[1] and a flooring of marble is laid (for the foundation), and bricks of turquoise[2] have been used (for the super-structure); what

[1] This may mean either "decorated with colours," or "of which the letters are in different colours."

[2] *i.e.*, "bricks of the colour of turquoise."

is there like this in thy father's grave? A brick or two have been brought together, and a handful of earth sprinkled over them." The poor man's son heard him, and said, "Ere thy father stir himself under the heavy weight that is on top of him, my father will have reached Paradise.

COUPLET.

The ass on which they place the lesser burden,
Gets over the road more easily.

Moreover, it is said in the Traditions (of the Prophet) that '*The death of the poor is rest.*' The poor man possesses nothing that he would leave behind with regret."

STANZA.

The poor man, who has borne the oppressive burden of want,
Doubtless approaches death's portal with an easy burden.
While he who has lived in the midst of wealth, and luxury, and ease,
To him, no doubt, to die, and leave all these, proves hard.
In any case, the prisoner who escapes from imprisonment,[1]
Is happier than the great man who is made a prisoner.[2]

[1] *scill.* "by dying."
[2] *scill.* after death.

STORY XVIII.

I questioned a venerable personage respecting the meaning of this Tradition (of the Prophet's), '*Thy most dangerous enemy is thine own soul, which is between thy two sides.*' He replied, "For the reason that every enemy whom thou treatest with kindness becomes a friend, except the soul, which increases its hostility the more thou indulgest it."

STANZA.

A man would become angel-natured by eating in moderation;
But if he eat like a beast, he'll lie motionless like a block of stone.
He whose desires thou gratifiest will become obedient to thy command,
The reverse of the soul,[1] which rebels when it obtains its desire.

STORY XIX.

THE DISPUTE OF SA'DI WITH A PRETENDER[2] AS TO THE DISTINCTION BETWEEN THE RICH AND THE POOR.

I saw a person in the guise of darweshes—not, however, following their line of conduct—sitting in an assembly, and commencing a scandalous tirade, and

[1] *Nafs* is here used for *nafsi ammāra*, "the soul that commands to the indulgence of pleasures and sensual appetites."

[2] The word *mudda'ī* might be rendered "an adversary." I prefer "pretender" because of the opening lines of the story.

opening out a volume of complaint, and beginning to blame the rich, and carrying his discourse so far as to say, "The hands of power are tied for the poor, and the legs of desire are broken for the rich.[1]

COUPLET.

The generous have no dirams in their hands,
The possessors of wealth have no generosity."

To me, who have been nourished on the bounty of the great, this language proved painful. I said, "Friend! the rich are a source of income to the poor, and a store for religious recluses, and the destination of pilgrims, and the refuge of travellers, and the bearers of heavy burthens for the comfort of others. They put their hands to their food when their dependents and servants have eaten, and the surplus of their generous tables goes to the widow, and the orphan, and the old, and to their relatives and neighbours.

VERSE.

To the rich pertain pious bequests, and vows, and hospitality,
The poor-rate,[2] and the alms of the breaking of the Fast,[3] and the enfranchisement of slaves, and sacrifices,[4] and propitiatory offerings.

[1] That is, freely, "the poor have not the power, and the rich have not the wish, to practise acts of charity and benevolence."

[2] See note 2, p. 136.

[3] *i.e.*, the alms given at the end of Ramazān. "These alms are obligatory upon all Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purify the faster from unprofitable and lewd discourse."—(Lane.)

[4] Properly, "cattle carried to Mekka to be sacrificed."

When wilt thou attain to their happy privilege, who art unequal to
Aught but the prayers of two bowings of the head and body, and that with a hundred distractions?

Whether it be the power to give liberally, or the ability to worship, it is more practicable for the rich; for they possess wealth which is purified by the giving of the poor-rate, and spotless robes, and a carefully guarded reputation, and a heart free from care; and the power of worship lies in pure food, and the soundness of devotion in clean garments. What power can spring from an empty stomach? and what liberality can proceed from an empty hand? and what walking can be managed by legs that are bound? and what charity can proceed from the hands of the hungry? It is evident—(none whatever).

STANZA.

At night uneasy sleeps he to whom
The following morning's subsistence is not evident.
The ant stores up in Summer,
That she may enjoy freedom from anxiety in Winter.

Freedom from care combines not with poverty; and composure of mind along with indigence is inconceivable. The one (*i.e.*, the rich man) girts[1] himself to enter upon the evening prayer, and the other (*i.e.*, the

[1] The verbs in the original are in the Perfect.

poor man) sits[1] watching for a supper; how (then) can the latter compare with the former?

COUPLET.

The possessor of affluence busies himself with the service of God;
He who is uncertain of his daily bread is distracted in mind.

Hence, the worship of the former is more acceptable (to God), since they are composed and ready, not disquieted and distracted; they are prepared with the means of living, and engage[1] in devotional exercises. The Arab says, '*I seek refuge with God from debasing poverty, and from becoming the neighbour of one who does not love me;* and in the Traditions (of the Prophet) there occurs the following, '*Poverty is blackness of the face*[2] *in both worlds.*'" He (my opponent) observed, "Hast thou not heard that the Lord of the world—*on whom may there be the choicest of benedictions, and the most perfect of salutations*—said, '*Poverty is my glory*'?" I answered, "Silence! the allusion of the Lord of the world—*peace be on him!*—is to the poverty of the band who are the brave men of the field of contentment, and are resigned to the arrows of the Divine

[1] The verbs in the original are in the Perfect.

[2] It is a general belief of the Muslims that the wicked will rise to judgment with their faces black; and hence the origin of the imprecation, "May God blacken thy face!" But it is often used to signify "May God disgrace thee!" for a person's face is said to be black when he is in any disgrace; and in the reverse case it is said to be white or red. Sometimes also it means "May God cause thee to experience sorrow."

decrees, not to those who wear the patched covering of the devout, and swallow scraps of food given (to them) in charity.

QUATRAIN.

O loud sounding drum with nothing within!
How wilt thou manage, without provision, at the time of thy purposing[1] to depart?
Turn away the face of greed from the world, if thou art a man;
Turn not, in thy hand, the rosary with a thousand beads.[2]

A darwesh without knowledge of the Divinity does not pause till his poverty terminates in infidelity; for *faḳr comes close to being kufr*.[3] It is impossible, except with the possession of wealth, to clothe the naked, or to endeavour to liberate a captive; and who would place people of our class on a level with their rank? and in what respect does the hand that gives resemble

[1] *i.e.*, "when thou art preparing for the journey to the next world," or "when thou art about to die." The lexicons all agree in assigning to the word *pasīch* (also written *pasīj*, *basīch*, and *basīj*) the meanings of *sākhtagī*, *i kārhā*, *āmādagī*, *sākhtagī o kārsāzī*, *i safar*, *ḳaṣd*, and *ḳaṣdi safar*. The word is never used in the sense of *safar*, absolutely, as Mr. Eastwick supposes.

[2] *i.e.*, "do not try to impose upon people by pretending to be a devout man."

[3] This is said to be a *ḥadīṯ*, or Tradition of the Prophet's. By rendering it "Poverty borders on the denial of God," as the translators do, they destroy the sense, which is, according to the commentators, either that "the word *faḳr*, in its primary signification of 'digging out,' approaches the word *kufr*, or 'infidelity,'" or that "much change (in the vowels and letters) is not required to turn *faḳr* into *kufr*."

the hand that receives[1]? Dost thou not perceive that the Most Glorious and Most High God, in an unequivocal passage of the Kor'ān, declares regarding the enjoyments of the dwellers in Paradise, that '*They shall have a stated provision*,'[2] in order that thou mayst learn, that he who is occupied in seeking the means of subsistence, is excluded from the happy state of holiness, and that the kingdom of tranquillity is under the control[3] of an allotted sustenance?

COUPLET.

To the eyes of the thirsty, in (their) dreams,
The whole world appears a spring of water."

The moment I said this, the reins of the darwesh's self-control slipped from the hand of support,[4] and he unsheathed the sword of his tongue, and spurred the steed of volubility into the field of impudence, and charged me, and said, "Thou hast used such exaggeration in praise of them (the rich), and uttered such nonsense, that one would imagine them to be the

[1] The idea is probably taken from the Tradition *'al yadu 'Vulyà khairu mina 'l yadi 'ssuflà*, i.e., "the upper (or giving) hand is better than th lower (or receiving) hand."

[2] *Vide* the Kor'ān, *Sūra*, xxxvii, verse 40.

[3] The lexicons explain the phrase *zīri nigīn* (which means, literally "under the seal-ring," or "under the seal") by the phrases *musakhkhar shudan* and *mahkūm shudan*, "to be under control or authority."

[4] In plain speech, "the darwesh lost all control over himself at these words."

antidote to (the) poison (of poverty), and the key of the store-house of (God's) provision for mankind. A handful of haughty, proud, conceited men, shunning (the company of the good), taken up with wealth and luxury, and infatuated with rank and opulence! They utter naught but what is foolish, and look at no one but with disdain; the learned they charge with mendicancy, and the poor devotee they reproach for his destitute condition. Through pride of the wealth they possess, and jealousy of the rank they suppose to be theirs, they seat themselves above all others, and consider themselves better than everyone else. They never take it into their heads to notice[1] any one, being ignorant of the dictum of the sages, who say,[2] 'He who is inferior to others in devotion, while he surpasses them in wealth, is rich in appearance, but poor in reality.[3]

COUPLET.

If an ignorant person, on account of his wealth, behaves haughtily towards a wise man,
Consider him an arrant ass, even though he be a profitable rich man"[4]

[1] *Lit.*, "to bring down, or incline, their heads to any one."

[2] *Lit.*, "who have said."

[3] Or, "is outwardly rich, but inwardly poor."

[4] *Lit.*, "even though he be the sea-cow, (of which the excrement is) ambergris"; but the lexicons say that *gāvi 'ambar* has the tropical signification of *māldāri fū,ida-dih*. By the sea-cow is meant, I suppose, the whale, of which Al Kāzwīnī, describing it under the name of *bāl*, says that "some of the Zanj (or Ethiopians) catch it, and take forth from it ambergris."

I replied, "Suffer not thyself to abuse them, for they are the beneficent." He rejoined, "Thou hast said[1] what is wrong, for they are the slaves of money. Of what use is it, if they be like the clouds of spring, and (yet) rain on none? or the sun's fount, and (yet) shine on no one? or are mounted on the steed of power, and will not make him go, or will not move a step in the cause of God, nor give away a diram without making one feel that he is under an obligation, and paining him?[2] They amass some wealth with much toil, and guard it sordidly, and part with it regretfully; just as the sages say,[3] 'A miser's silver comes forth from the earth when he is put under the earth.'

COUPLET.

A person gets possession of a fortune with toil and trouble,
Another comes, and carries it off without toil and trouble."

I said to him, "Thou hast gained no knowledge of the parsimony of the rich, save by begging; otherwise, to him who lays aside covetousness, the

Ambergris is said to abound chiefly in those seas that are inhabited by the spermaceti whale, and to be often found in the body and excrement of that animal.

[1] Or, as we should say, "Thou sayest what is wrong" or "Thou art wrong."

[2] Whereas it is enjoined in the Ḳor'ān, *Sūra* ii, verses 264 and 266, that alms should be given without reproach and injury.

[3] *Lit.*, "have said."

liberal man and the miser appear the same. The touchstone tells what is gold, and the beggar knows who is a miser." He replied, "I say, from experience of the matter, that they place servants at their gate, and appoint hard-hearted churls,[1] that they may refuse admission to the gentle,[1] and lay their hands on the breasts of men of distinction, and say, 'There's nobody at home,'—and, in sooth, they speak the truth.

COUPLET.

Of him who has no understanding, nor soul, nor forethought, nor judgment,
Well sayeth[2] the chamberlain, 'There is nobody in the house.'"

I observed, "It is because they are worried to death by people expecting aid (from them), and are driven to despair by the petitions of beggars (that they act thus). It is inconsistent with reason (to suppose) that, even if the sand of the desert were to become pearls, the (greedy) eyes of beggars would be satiated.

COUPLET.

The eye of the greedy with the wealth of the world
Would not be satiated; just as a well (would not be filled) with dew.

[1] *'azīzān*, the commentators say, is here used in contra-distinction to *ghalizān*, "coarse, rough, or surly men."

[2] *Lit.*, has said."

Wherever thou shalt see one who is suffering misery, and tasting the bitterness (of poverty, thou wilt find that) he will throw himself with avidity into perilous undertakings, and will not refrain on account of the (immediate) consequences, nor dread the punishment for the same (hereafter), nor discriminate between things lawful and unlawful.

COUPLET.

If a clod alight on a dog's head,
He jumps up with joy, thinking it is a bone.
And if two men are taking a bier on their shoulders,
The sordid soul imagines that it is a tray of food.

But the wealthy man is regarded with the eye of God's favour, and preserved, by things lawful, from things unlawful. Although I have discoursed on these matters, and adduced arguments, and clear proofs, I now expect justice from thee:—Hast thou ever seen the hand of an impostor tied behind his back, or one put into prison for indigence, or the veil of chastity rent, or a hand amputated at the wrist, except in consequence of poverty? Fearless men, under pressure of necessity, are caught committing burglary,[1] and their heels are bored; and it is quite conceivable that, if the carnal appetites of a poor man

[1] Properly, "house-breaking, by making a hole in the wall." As the walls of most of the houses in the East are made of mud, this is no difficult matter.

crave for indulgence, he will fall into sin, if he has not the power to restrain them, for the belly and the penis are twins[1]—that is, two children of one birth;[2] as long as the one is at rest, the other is active. I heard that they caught a poor man committing a foul crime with a youth; and, in order that he might be put to open shame, the punishment of stoning was inflicted on him. He said, 'O Muslims! I have not the means to take a wife, and I have not the power to abstain, (and) '*there is no monachism in Islām.*'[3] Now one of the many causes of tranquillity and composure of mind which pertain to the rich is this, to wit, they renew their youth every day, and embrace a lovely wife every night—a wife so lovely, that Aurora places her hand on her heart[4] at the sight[5] of her beauty, and the gracefully waving cypress, through shame of her, has its root fixed in the earth.[6]

COUPLET.

Her fingers are dipped in the blood of lovers,
Her finger-tips are dyed the colour of the jujube.

It is impossible that, with so beautiful a face in his

Tau,am, "a twin," is Arabic, and is explained, in the text, in Persian. In English the explanation is superfluous.

Lit., "belly," or "womb."

[3] This is a hadīs, or Tradition of the Prophet's.

scill. "because of its jealous throbs."

Lit., "because of."

i.e., ceases to wave through shame.

possession, one should hover round things forbidden, or think of acts of depravity.

COUPLET.

The heart which a nymph[1] of Paradise has ravished and made its captive,
How could it give its attention to (even) Yaghmā's[2] beauties.

POETRY.

He who has before him the fresh ripe dates for which he longs,
That will enable him to dispense with pelting the clusters on the trees.

The needy for the most part defile the robe of continence with sin, and the hungry (commonly) steal the bread of other people.

COUPLET.

When a ravenous dog finds meat, he enquires not
Whether it is *Ṣāliḥ's* camel,[3] or the ass of Anti-christ.[4]

[1] All the translators, with the exception of Gladwin, appear to have strangely misunderstood this verse. *Ḥūri bihishtī*, which they make the object of the verb *rubūd*, is really the subject of that verb; and, although *ḥūr* is the plural of *ḥaurā* (the feminine of *aḥwar*), the Persians invariably use it as a noun in the singular number; it is wrong, therefore, to render it *ḥouris*, as Mr. Eastwick does.

[2] *Yaghmā*, in the first verse of the couplet, signifies "prey," "captive"; and in the second it is the name of a place in Turkistān, which is said to have been famous for its beautiful women. The equivoque cannot be preserved in the translation.

[3] Ṣāliḥ, according to the Ḳor'ān, was a prophet who was sent to the tribe of Themūd, and who, as a proof of his divine mission, caused a living camel to come forth from a rock. See the Ḳor'ān, *Sūra* vii, verse 71, as also the note thereon in Sale's Translation.

[4] For *Ad dajjāl* (also called Al Masīhu 'ddajjāl, "the False or Lying

What numbers of virtuous people have fallen into the extreme of wickedness through poverty, and given a precious reputation to the winds of infamy.

COUPLET.

The power of abstinence abides not with hunger;
Poverty snatches the reins from the hands of piety.

Had Ḥātim Ṭā,yī, who abode in the desert, lived in a city, he would have become powerless through the throng of beggars, and they would have torn the clothes on him to shreds; as, for example, has been (somewhere) expressed:—

COUPLET.

Fix not thy gaze on me, in order that others may not raise
expectant eyes,
For it is impossible to secure a recompense hereafter through
the medium of beggars."[1]

He replied, "It is not so: I pity their condition."[2] "Nay," rejoined I, "thou grievest for their wealth." We were disputing thus, and were locked together in

Christ") is the Anti-christ of the Muslims: see Sale's Translation of the Ḳor'ān, Preliminary Discourse, Section iv.

[1] Because they beset and worry the rich beyond human endurance, and hence the rich, while they give them alms, reproach them, and thus, according to verse 266, *Sūra* ii of the Ḳor'ān, render their alms of no avail.

[2] *i.e.*, "inasmuch as they have so much wealth, and yet cannot purchase a recompense hereafter."

close combat; every pawn that he advanced I endeavoured to guard against; and every 'check' that he called, I covered with the queen, until he lost all the cash of the purse of his spirit,[1] and shot away all the arrows of the quiver of argument.

STANZA.

Beware! never fling down the shield[2] at the onset of the (plausible) orator,
Who has nothing (in him) beyond his borrowed extravagance of speech.
Acquire thou religion and true knowledge, for a finished orator
Has arms at the gate, while there is no one within the citadel.

At last he had no argument remaining; I vanquished him completely; he became outrageous,[3] and began to talk wildly. And it is the way with the ignorant, that, when they are overcome by an opponent in argument, they put the chain of strife in motion; as Āzar,[4] the image-maker, when he did not vanquish his son in argument, rose up to fight with him, saying, '*Verily,*

[1] In plain words, "he lost heart, and gave up arguing." *Himmat hārnā'* is the Urdū equivalent of the Persian *himmat dar bākhtan*, and means "to lose heart."

[2] *i.e.*, "never succumb, or give up the contest."

[3] *Lit.*, "he stretched out the hand of aggression."

[4] Āzar (not Āzur, as most of the translators spell the name) is the name of Abraham's father—according to some—or of his uncle—according to others, who assert that the name of Abraham's father is Tārakh, and that, on his death, Āzar took charge of Abraham. Eusebius, however, calls Terah "*Athar*," whence, probably, the form *Azar* is borrowed. Āzar is said to have been a maker of images, and an idolater.

if thou desist not, I will stone thee.'[1]. He abused me; I used foul language to him: he tore my collar; I broke his chin.

STANZA.

He tumbling on me, and I on him,
A crowd running after us, and laughing;
The fingers of astonishment of a world
Were between their teeth[2] on account of our discourse.

In short, we carried the case before the Ḳāẓī—and agreed to abide by the decision of the judge[3]—in order that the judge of the Muslims might find a right verdict, and pronounce on the distinction between the rich and poor. When the Ḳāẓī perceived our devices, and heard our discourse, he bent his head deep in thought,[4] and, after much reflection, raised his head, and said, "O thou who laudedst the rich, and thoughtest fit to speak harshly of the poor! know that wherever there is a rose there is a thorn, and with wine there is the after-headache, and over a treasure there is a snake, and wherever there are princely pearls there are ravenous sharks; the sting of death follows close upon the pleasures of life

[1] See the Ḳor'ān, *Sūra* xix, verse 47.

[2] *i.e.*, "a crowd of people were pressing their fingers between their teeth, in astonishment.

[3] Or, "we agreed to submit it to a competent court."

[4] *Lit.*, "He carried down his head into the collar of meditation."

in this world, and detestable demons[1] encompass the delights of Paradise.[1]

COUPLET.

What can he who seeks a beloved object do but suffer injury
from enemies?
The treasure and the snake, the rose and the thorn, sorrow
and joy, are linked together.

Seest thou not that, in the garden, the musk-willow and dry wood are both found? So also in the circle of the rich there are the grateful and the ungrateful; and in the company of the poor (there are) the patient and the impatient.

COUPLET.

If every hailstone became a pearl,
Markets would be stocked (with pearls) as (they are with)
cowries.[2]

The Cherubim in the presence of God[3] the Glorified and Exalted consist of humble-minded rich men and

[1] I am now inclined to prefer the reading *dīwāri makārih* ("a wall of disagreeables") of other texts. The idea is taken from the following Tradition *huffati 'l jannatu bi'l makārihi*, "Paradise is encompassed by things that one dislikes to do": these being likened to a wall, through which alone one can enter Paradise.

[2] The *khar-muhra*, or cowry, is a small shell, the *Cypræa Moneta*, used for money in the East.

[3] *Lit.*, "Those who are near God."

lofty-souled darweshes. The greatest of rich men is he who sympathizes with the poor, and the best of poor men is he who does not trouble the rich for charity;[1] *and whoso putteth his trust in God, He will be sufficient for him.*[2]" He then turned the face of rebuke from me towards the darwesh, and said, "O thou who saidst that the rich are absorbed in forbidden practices and intoxicated with prohibited amusements! certainly there are a number of the kind thou mentionedst, wanting in generosity and ungrateful for the blessings (they enjoy); who make (money), and hoard, and enjoy, but give not away. If, for example, no rain were to fall, or a deluge were to sweep away the world, they, in the security of their own affluence, would not ask after the sufferings of the poor man, nor fear the Most High God, but would say:—

COUPLET.

If another perish[3] of want, (what care I?)
I have (abundance); what fear has the duck of a flood?

POETRY.

Many women riding in their litters on camels,
Heed not him who has sunk into the sand-heaps.

[1] *Lit.*, "who does not take hold of the sleeve of the rich"; but the phrase *kum giriftan*, or *āstīn giriftan*, has the tropical signification of "clinging to one for the sake of benefits," "looking to one for help."

[2] The Ḳor'ān, *Sūra* lxv, verse 3.

[3] *Lit.*, "If another perished of want."

COUPLET.

Thé base, when they have brought out their own blankets (safe),
Say, 'What matter though the whole world perish[1]?'

There is a body of people of the kind thou hast heard (described by me), but there is also a body who lay out[2] a table of bounties, and proclaim a generous feast, and gird up their loins to serve (the poor), and who show a brow expanded with humility. They seek a good name (in this world) and the forgiveness of God (hereafter), and are the possessors of this world's blessings, as also of those of the next world; such as the servants of His Majesty, *the learned, the equitable, the aided by God and rendered victorious* (over his enemies), *the holder of the reins of peoples, the defender of the frontier accesses of Islām, the inheritor of the dominion of Solomon, the most just king of the age, Muẓaffaru'ddunyā wa'ddīn Abū Bakr bin Sa'd bin Zangī—may God prolong his days, and give victory to his banners!*

STANZA.

No father ever deals so kindly with his son,
As thy generous hand has done with Adam's race.
God wished to show mercy to a world,
(And so) in His loving-kindness, he made thee king of the world."

[1] *Lit.*, "had perished."
[2] *Lit.*, "have laid out."

When the Ḳazī had brought his speech to this point, and exceeded all conceivable bounds in his efforts, we also acquiesced in that which was required of us by the judgment of the court, and overlooked the past, and, after confronting each other, pursued the course of reconciliation, and placed our heads on each other's feet by way of atonement, and kissed each other's heads and faces; and the end of the affair was reached in the following

STANZA.

"O poor man! murmur not at the vicissitude of fortune,
For wretched wilt thou be if in that same mood thou diest.
O rich man! when thy heart and hand are blessed,
Enjoy, bestow, that thou mayst secure the happiness of this world and the next."

CHAPTER VIII.

ON THE DUTIES OF SOCIETY.

COUNSEL I.

Riches are for the comfort of life, not life for the sake of amassing riches. They asked a wise man, "Who is the fortunate man, and who the unfortunate?" He replied, "The fortunate is he who enjoys and sows[1], and the unfortunate he who dies and leaves behind."

COUPLET.

Pray not for the worthless one who does[2] nothing;
Who spends[2] his life in amassing riches and does[2] not enjoy it.

[1] The verbs in the original are in the past tense, "enjoyed, and sowed' .... "died and left behind." Mr. Eastwick transposes the words *khwurd* and *kisht*, under the impression "that *kisht* is put last only to rhyme with *hisht*." In this however he is mistaken: *kisht* is here used in the sense of "sowing in this world in order to reap a recompense in the next."

[2] *Lit.*, "who did nothing (to gain a recompense while in this world), and who spent his life, &c."

MAXIM II.

Moses—*peace be on him*—admonished Korah, saying, "*Do good* (unto others) *as God has done good unto thee.*[1]" He heeded not, and thou hast heard of his end, what he suffered.

STANZA.

He who treasures[2] not up good works with his gold and silver,
In the end sacrifices himself[3] in the pursuit of gold and silver.
If thou wouldst derive advantage from the good things of the world,
Do good to men, as God has done good to thee.

The Arab says, "*Bestow liberally, and upbraid not, for the benefit will revert to thee,*" that is to say, Give away, and reproach not with thy favours; for the advantage thereof will return to thee.[4]

STANZA.

Wherever the tree of liberality takes[5] root,
Its branches and top pass[5] beyond the sky.

[1] The Kor'ān, *Sūra* xxviii, verse 77.

[2] *Lit.*, "He who treasured not up, &c."

[3] *Lit.*, "In the end put his head under the thought of gold and silver"; but the phrase *sar dar sari chīze kardan* is said to have the tropical signification of *Khwud rā ba kushtan dādan dar ṭalabi chīze.*

[4] This is the explanation, in Persian, of the preceding Arabic sentence. In English it becomes superfluous.

[5] I cannot understand why the translators all render these verbs in the perfect tense. It is true that, in the original, they are in the past tense, but,

If thou hopest to eat the fruit thereof.
Do not, by upbraiding, apply the axe to its root.[1]

STANZA.

Render thanks to God that thou hast been blessed with prosperity,
That He has not overlooked thee in His gracious gifts.
Upbraid not, saying 'I serve the Sulṭān,' (as though thou conferrest a favour in so doing)
(But) recognise the obligation thou art under to him, in that he took thee into service.[2]

MAXIM III.

Two persons undergo useless trouble, and exert themselves to no purpose: One, he who amasses riches and does not enjoy it; the other, he who acquires knowledge and does not act according to it.

DISTICHS.

How much soever of knowledge thou acquirest,
If thou hast not practice, thou art ignorant:

as the act, though past, is one of which it can be said that it still takes place, our idiom requires the use of the present tense.

[1] Compare with verse 266, *Sūra* ii of the Ḳor'ān, "make not your alms void by upbraiding and injury."

[2] Although this couplet may have a general application, its special application to the service of God was, no doubt, foremost in Sa'dī's mind; indeed, the couplet is but an amplification of the following, *lā tamannū 'alaiya islāmakum bali 'llāhu yamunnu 'alaikum an hadākum li 'l īmāni in kuntum ṣādiḳina*, "Upbraid me not with your having embraced Islām: rather God upbraideth you that He hath guided you, if ye would confess the truth." The Ḳor'ān, *Sūra* xlix, verse 17.

Thou art neither an earnest seeker of the truth, nor a learned man,
(But) a beast burdened with many books.[1]
What knowledge or understanding has that brainless animal,
Whether wood or books are on its back?

MAXIM IV.

Learning is for the cultivation of religion, not for enjoying the world.

COUPLET.

He who barters abstinence, learning, and devotion,
Gathers in a harvest, and burns it outright.

COUNSEL V.

An inabstinent man of learning is a blind torch-bearer, *others are guided by him, while he is not guided.*

COUPLET.

He who spends his life unprofitably,
Purchases nothing, while he squanders his gold.

MAXIM VI.

A kingdom derives ornament from wise men, and religion attains perfection through the abstinent.

[1] The verse is taken from the Ḳor'ān, *Sūra* lxii, verse 5.

Kings are more in need of the counsel of the wise, than wise men of a position near kings.

STANZA.

If thou wilt hearken to counsel, O king!
In all the books (that were ever written) there is no better
counsel than this:
Put none but the wise in office;
Though office is not the business of the wise.

MAXIM VII.

Three things will not last without three (other) things: wealth without traffic, and learning without discussion, and a kingdom without government.

STANZA.

At one time, by kind speaking, and gentleness, and humanity,
It may be that thou canst draw a heart into the noose of consent;
At another time, by severe speaking; for a hundred jars of sugar
At times come not of such use as one colocynth gourd.

MAXIM VIII.

To show mercy to the wicked is injustice to the good, and to pardon oppressors is to wrong the oppressed.

COUPLET.

If thou protect and cherish a wicked man,
He will cast eyes on thy wealth with the view to sharing it.

MAXIM IX.

One should not rely on the friendship of kings, nor be deceived by the sweet voice of boys, for this becomes altered by manhood, and that changed by an answer.

COUPLET.

Give not thy heart to the mistress of a thousand lovers;
And if thou givest it, make up thy mind for separation.

COUNSEL X.

Confide not to a friend every secret that thou possessest, (for) it may happen that at some time he may become an enemy; and do not inflict on an enemy all the injury that is in thy power, perchance, he may, some day, become a friend; and tell not the secret which thou wouldst have hidden to any person, even though he be a sincere friend; for that friend has other friends also.

STANZA.

Silence is better than the secret of thy heart
To tell to anyone, and to say, 'Mention it not.'
O simple-minded one! stop the water at the fountain-head,
For when it has swollen it is impossible to stop the stream.

COUPLET.

One should not, in secret, speak of the thing
Which it would not be fitting to mention in every public meeting.

MAXIM XI.

A weak enemy, who submits, and makes a show of friendship, has no other object than that of becoming a powerful enemy; and they say,[1] 'There is no dependence on the friendship of friends, so that what can come of the sycophancy of enemies?"

COUPLET.

My friends are worse than enemies;
Enemies of themselves betoken something different.

COUNSEL XII.

He who despises a small enemy is like unto him who leaves a little fire unheeded.

[1] *Lit.*, "they have said."

STANZA.

To-day, that thou canst do so, extinguish (the fire);
For the fire which breaks[1] into a blaze consumes[1] a world.
Leave not alone, that he may string his bow,
An enemy whom thou canst pierce with an arrow.

MAXIM XIII.

Speak in such wise between two enemies that, if they become friends, thou mayst not be ashamed.

DISTICHS.

Strife between two persons is as a fire,
The wretched tale-bearer is the fuel-carrier.
Should the one and the other be reconciled again,
He, between them, comes to grief and shame.
To kindle a fire between two persons,
And be consumed therein one's self, is not wisdom.

STANZA.

In speaking to friends be low-voiced,
That a bloodthirsty foe may not hear.
If thou sayest anything under[2] a wall, take care
That there be not a listener[3] behind the wall.

[1] The verbs in the original are in the Past.
[2] *Lit.*, "before a wall."
[3] *Lit.*, "an ear."

MAXIM XIV.

He who makes peace with enemies may expect[1] to pain friends.[2]

COUPLET.

Wash thy hands, O wise man! of the friend
Who consorts with thy enemies.

COUNSEL XV.

When, in executing an affair, thou art in doubt, choose the side which will be free from injury.

COUPLET.

Speak not roughly to one who is peacefully disposed;
Seek not strife from him who raps at the door of peace.

MAXIM XVI.

As long as a work succeeds by means of the gold of the mine, one should not put his life in danger. The Arab says, "*The sword is the last resource.*"

[1] Other translators render this "intends to injure his friends," which is scarcely conceivable: *sar dāshtan*, means, literally, "to have the thought," "to think," and hence, like its Urdū equivalent *khayāl rakhnā*, "to look to," "to expect."

[2] And hence, *to estrange his friends*, "and not only his own personal friends, but the friends of his friends, and the enemies of his enemies," as the commentators say.

COUPLET.

When the hand has failed in every expedient,
It is lawful to put it to the sword.

MAXIM XVII.

Have no mercy on the weakness of a foe; for, if he become powerful, he will not have pity on thee.

COUPLET.

When thou seest thy enemy powerless, twist not thy moustaches boastfully;
There is some marrow in every bone; a man in every shirt.

MAXIM XVIII.

He who kills a bad man rids mankind of a great affliction, and him (who is slain) of the wrath[1] of God.

STANZA.

Mercy is commendable, but
Put no salve to a tyrant's wound.
He knows[2] not, who shows[2] mercy to a snake,
That this is injustice to Adam's race.

[1] The wicked man is supposed to be slain before he actually breaks out into open acts of wickedness, and so saved from God's wrath: *'azāb* cannot possibly be rendered "an increase of punishment (which his future misdeeds would have merited)" as Mr. Eastwick renders it.

[2] In the original these verbs are in the Past.

MAXIM XIX.

To accept advice from an enemy is a mistake; but it is right to listen to (what he says), in order that thou mayst act contrary to it; and that is the essence of well-doing.

Distichs.

Be on thy guard against that of which the enemy says 'Do that,'
Or else thou wilt beat the hands of regret upon thy knees.
If he shew thee a road straight as an arrow,
Turn thou aside from it, and take the road to the left hand.

MAXIM XX.

Excessive anger causes timidity, and unseasonable kindness does away with fear. Neither practise such severity that people weary of thee, nor such levity that they become fearless of thee.

Distichs.

Severity and lenity combined is best,
After the manner of the phlebotomist, who is both a surgeon and an applier of dressing.
A wise man displays neither the severity,
Nor the apathy, that would impair his dignity.
He neither sets too high a value on himself,
Nor altogether lowers himself.

DISTICHS.

A shepherd to his father said, "O wise sir;
Teach me a maxim worthy of the old."
He replied, "Practise kindness, but not to such an extent
That the sharp-toothed wolf become fearless."

MAXIM XXI.

Two persons are the enemies of a State and Religion; a king without clemency, and a devotee without knowledge.

COUPLET.

May there not be at the head of a State the imperious king
Who is not an obedient servant of God.

MAXIM XXII.

It behoves a king not to push his anger against enemies to such an extreme that his friends lose all confidence in him; for the fire of wrath falls first on the wrathful man himself, and after that the flame may or may not reach the enemy.

DISTICHS

It becomes not Adam's earth-born sons
To admit into their heads pride, impetuosity, and airs.

Thee, with such vehemence and perverseness (as thou hast),
I would not suppose to be formed of earth, (but) of fire.

STANZA.

I arrived in the territory of Bailaḳān[1] with a devotee;
I said, "Purge me of ignorance by instruction."
He replied, "Go, O thou who art learned in the law! be as humble as dust,
Or else bury all that thou hast learned beneath the dust.

MAXIM XXIII.

A man of vicious habits is captive in the hands of such an enemy, that he cannot find deliverance from his torturing clutches wherever he may go.

COUPLET.

Were a wicked man to go to heaven (itself) to escape from torment,
He would (still) be in torment through his own evil habits.

MAXIM XXIV.

When thou perceivest disunion arise[2] among the troops of the enemy, do thou be collected; and if they be united, be thou concerned for thy own dispersion.

[1] A city in Armenia Major, near the ports of the Caspian Sea.
[2] *Lit.*, "that disunion has arisen."

STANZA.

Go! sit at ease with thy friends,
When between thy foes thou perceivest strife.
But if thou know that they are of one mind[1] among themselves,
String thy bow, and carry stones to the battlement.

MAXIM XXV

When an enemy has failed in all (other) expedients, he will simulate friendliness.[2] He will then, through friendship, accomplish things which no (open) enemy could do.

COUNSEL XXVI.

Crush a serpent's head by means of an enemy's hand, for this will not be unattended by one of two good results: if the enemy prevail, thou killest[3] the snake, and otherwise, thou art delivered[3] of thine enemy.

COUPLET.

On the day of battle be not without fear because of a feeble foe,
For he will tear out a lion's brains, when he gives[3] up hope of life.

[1] *Lit.*, "of one tongue."
[2] *Lit.*, "he will rattle the chain of friendship."
[3] In the original the verbs are in the Past.

MAXIM XXVII.

The intelligence which thou knowest will pain some heart, do thou be silent about, so that another may communicate it.

COUPLET.

O nightingale! bring thou the glad tidings of Spring,
Leave bad news for the owl (to bring).

MAXIM XXVIII.

Acquaint not a king with the perfidy of any one, except when thou art confident of his full approval, otherwise thou exertest thyself to thy own destruction.

COUPLET.

Make up thy mind then alone to speak,
When thou knowest that speaking will effect thy purpose.

MAXIM XXIX.

He who gives advice to a self-opinioned man is himself in need of advice.

COUNSEL XXX.

Be not deceived by the art of a foe, nor bid for the deluding of a flatterer; for the former sets[1] the snare of hypocrisy, and the latter opens[1] the mouth of greed. Flattery is pleasing to a fool; (he is) like a carcase, into the rump of which if thou blowest, it appears fat.

STANZA.

Beware! never listen to the adulation of the flatterer,
Who has a trifling source of gain in thee.
Some day, if thou shouldst not fulfil his desire,
He will recount two hundred times as many faults of thine.

MAXIM XXXI.

So long as some one does not point out an orator's defects, his language will not attain to faultlessness.

COUPLET.

Be not deceived as to the excellence of thy oratory
By the praise of fools, and thine own conceit.

MAXIM XXXII.

His own understanding appears perfect to every man, and his own children beautiful.

[1] *Lit.*, "set the snare" . . . . . "opened the mouth."

STANZA.

A Jew and a Muslim were disputing with each other,
In such a way that laughter seized me at their quarrel.
The Muslim said tauntingly, "If this bond of mine
Is not correct, O God! may I die a Jew."
The Jew said, "By the Law of Moses I swear,
If I say what is false, I am a Muslim like thee."
If all understanding were effaced from the earth's wide surface,
No one would think of himself, 'I am a fool.'

MAXIM XXXIII.

Ten men will eat at one board, while two dogs will not get on together over a carcase. A greedy man is hungry with a world in his possession, while a contented man is satisfied with a loaf. The sages say, 'A poor man with contentment is better than a rich man with substance.'

COUPLET.

A pinched belly[1] is satisfied with a single loaf,
(But) the good things of the earth's expanse would not satisfy an avaricious eye.

DISTICHS.

My father, when the period of his life reached its close,
Gave me this one counsel, and passed away:—

[1] *Lit.*, "narrow, or straitened guts."

"Lust is a fire,—from it abstain;
Kindle not for thyself the fire of hell.
Thou couldst not muster up the patience to burn in *this* fire;
By-self-restraint throw some water on *that*[1] fire now."

MAXIM XXXIV.

He who does no good when he has the power, will suffer misery when he is powerless.

COUPLET.

More ill-starred than the oppressor is there none,
Since, in the day of adversity, no one is his friend.

COUNSEL XXXV.

That which springs up quickly does not last long.[2]

STANZA.

Of Eastern clay, I have heard, they make,
In forty years, one China vase.
A hundred daily are turned out at Mardasht[3];
Of course thou seest their (low) price.

[1] *i.e.*, "the fire of lust," not *the fire of hell* as some translators render it.

[2] And, hence, is of little worth.

[3] This is said to be "a place near Shīrāz, famous for its pottery." Other texts read "Baghdād," in place of "Mardasht." Sprenger's reading is *Sad ba roze kunad kulāl durust*, "(If) a potter prepare a hundred a day."

STANZA.

The chicken comes out of its egg, and (at once) seeks[1] its allotted sustenance;
The child of man has no notion of reason and discrimination.
The former, which at once becomes[2] a thing of some consequence,[3] attains to nothing;
While the latter, in stability and eminence, surpasses[4] all things
Glass thou seest everywhere, hence it has no value;
The ruby is obtained with difficulty, and is therefore prized.

MAXIM XXXVI.

Affairs succeed by patience; and he that is hasty falleth headlong.

DISTICHS.

With my own eyes I beheld, in a desert,
That a slow-going man outstripped one who hurried.
A fleet horse of noble breed breaks down in running,
(While) the camel-man still drives slowly on.

MAXIM XXXVII.

There is nothing better than silence for an ignorant

[1] It is quite wrong to translate this verse, "The young bird comes forth from its egg and meets at once its fate," as some of the translators do.

[2] *Lit.*, "has become."

[3] *Lit.*, "a somebody"; but the word may also be rendered "a knowing creature."

[4] *Lit.*, "has surpassed."

man, and if he were aware of this advantage, he would not be ignorant.

STANZA.

If thou hast not superior learning, it is better
That thou control the tongue in thy mouth.
His tongue brings reproach on a man,
Its lightness, on a kernel-less nut.

STANZA.

A fool was teaching an ass,
Wasting effort on him continually.
A sage said to him, "O fool! why art thou taking this trouble?
In this madness fear the ridicule of the reviler.
Beasts will not learn speech of thee;
Learn thou silence of beasts."

STANZA.

He who reflects not in giving an answer,
His words will generally be unbefitting.
Either adorn thy speech with sense, like a man,
Or remain silent like beasts.

MAXIM XXXVIII.

He who disputes with one wiser than himself, in order that people may think him wise, will be thought ignorant.

COUPLET.

When one better than thou art is in the act of speaking,
Even if thou know better than he, do not contradict him.

MAXIM XXXIX.

Whosoever consorts with evil men will see no good.

DISTICHS.

If an angel associated with devils,
He would learn ferocity, perfidy, and deceit.
Nothing but evil wilt thou learn from the wicked;
The wolf does not do the work of stitching skins.

MAXIM XL.

Expose not the faults of men, for thou (thus) disgracest them, and makest thyself distrusted.

MAXIM XLI.

He who acquires[1] knowledge and does[1] not practise it, is like him who drives the plough[2] and sows no seed.

[1] The verbs in the original are in the Past.
[2] *Lit.*, "drives the ox."

MAXIM XLII.

No service to God can proceed from a heartless body, and a kernel-less shell is unfit for sale.

MAXIM XLIII.

Not every one who is smart in disputing is good at bargaining.

COUPLET.

Many an elegant figure which is under a mantle,
When thou uncoverest it is an old grandmother.

MAXIM XLIV.

If all nights were nights of power, the Night of Power[1] would be valueless.

COUPLET.

If all stones were rubies of Badakhshān,[2]
The value of a ruby and of a stone would be the same.

[1] The "Night of Power; or of the Divine decree" is the night on which the Ḳor'ān is said to have been sent down to Mohammad. It is generally supposed to be the night preceding the 27th day of the month Ramaẓān. See the Ḳor'ān, *Sūra* xcvii.

[2] A country between India and Ḳhorasān, celebrated for its rubies.

MAXIM XLV.

Not every one who is handsome of exterior has within him a comely disposition.

STANZA.

As regards a man's attainments, it may be known in a day,
How far the stage of his knowledge has reached.
But be not sure, nor deceive thyself, as to his interior,
For the wickedness of the soul is not known in the course of years.

MAXIM XLVI.

He who fights with the powerful sheds his own blood.

STANZA.

Thou deemest thyself a great man!
Rightly do people say, 'The squint-eyed man sees double.'
Soon wilt thou experience a broken front,
Thou who playest at butting with a ram.

MAXIM XLVII.

To grapple with a lion, and to strike the fist against a sword, are not the acts of wise men.

COUPLET.

Fight not, nor make trial of strength, with one in the pride[1] of might;
Before the skilled and powerful grappler put thy hands under thy arms.

MAXIM XLVIII.

The weak man who dares to contend with a strong man is his foe's ally in destroying himself.

STANZA.

What strength for such has the delicately-nurtured man,
That he should go forth with warriors to the fight?
The weak-armed man foolishly locks
His fingers in a man's who has an iron grip.

MAXIM XLIX.

He who will not listen to counsel may expect[2] to hear reproach.

COUPLET.

When counsel enters not thine ear,
If I reprove thee, be silent.

[1] Or, "experienced athlete," *i.e.*, one flushed with victory in many a contest.

[2] See note 1, p. 303.

MAXIM L.

Those who are devoid of merit cannot endure the sight of those possessed of merit; just as street curs bark at a sporting dog, and will not suffer him to come near. That is to say, a low fellow, when he cannot surpass another in merit, in his malice has recourse to slander.

COUPLET.

The impotent man of envy will assuredly utter slander,
Which to thy face his tongue would refuse[1] to pronounce.

MAXIM LI.

Were it not for the tyranny of the belly, no bird would fall into the snare—nay, the fowler himself would not set the snare.

COUPLET.

The belly is a manacle on the hands, and fetters on the feet.
Rarely does he who is his belly's slave worship God.

MAXIM LII.

Wise men eat at long intervals, and religious men

[1] *Lit.*, "his tongue of utterance would be dumb to utter."

till they are half satisfied, and devotees enough to preserve life, and young men till the dish is taken away, and old men till they sweat; but the Kalandars[1] eat so much that no breathing space is left in their stomachs, nor food for a single person on the table.

COUPLET.

For two nights sleep takes not hold of him who is his belly's slave,
One night through indigestion, and one through the pangs of hunger.[2]

EXHORTATION LIII.

To consult with women is ruin, and generosity to corrupt men is a sin.

COUPLET.

Pity for the sharp-toothed panther,
Is cruelty to the sheep.[3]

MAXIM LIV.

If one has an enemy before him, and does not slay him, he is his own enemy.

[1] The Kalandars are an order of Darweshes who shave their heads and beards, and abandon everything, wife, friends, possessions, and retire from the world. The order was founded about the commencement of the fifth century of the Flight.

[2] *Lit.*, "through distress of mind," at having nothing to eat; but the commentators explain the word by *gurusnagī*.

[3] Or, "goats," for the word *gosfand* is applied to both animals.

COUPLET.

With a stone in his hand, and a snake on top of a stone,
No sensible man will delay (in crushing the snake).

A number of people, however, consider[1] the opposite of this the best course, and say,[1] "It is better to act with deliberation in putting a captive to death, for the reason that the choice rests (with you), you can put him to death or set him free[2]; at all events, if he (the captive) is killed without deliberation, it is conceivable that some advantage may be lost, the like of which it might be impossible to recover.[3]

DISTICHS.

Right easy is it to slay the living;
It is not possible to restore to life the slain.
Patience on the archer's part is what reason requires;
For when the arrow has left the bow, it returns not."

MAXIM LV.

The sage who engages in a dispute with an ignorant man, must not expect respect (from him). If an

[1] The verbs in the original are in the Past.
[2] Or "pardon him."
[3] Or "attain."

ignorant-man overpower a wise man with his volubility of tongue, it is no wonder, for it is a (common) stone that breaks a precious stone.

COUPLET.

No wonder is it, if its note sound faint,
A nightingale, with a crow for its cage-fellow.

STANZA.

If a man of worth experience rough treatment from low rascāls,
He'll never vex his heart, or get annoyed.
If a stone of bad quality break a golden cup,
The value of stone does not rise, nor does gold's decrease.

MAXIM LVI.

If a wise man's speech is silenced[1] in a crowd of lewd fellows, be not astonished, for the sound of a lute prevails not against the noise of a drum, and the perfume of ambergris is overpowered by a fetid smell.

POETRY.

The fool's loud voice[2] is swelled with pride,
In that it has with effrontery put down the wise man's;

[1] *Lit.*, "is stopped."

[2] Other translators read *baland-āwāz nādān* (the loud-voiced fool), whereas the metre appears to require *baland āwāzi nādān*, "the fool's loud voice."

He knows not that the music of the mode[1] of Hijāz
Is drowned in the noise of the juggler's[2] drum.

MAXIM LVII.

If a precious stone fall into mire, it is precious all the same; and if dust ascend to heaven it is none the less worthless. A capacity without education is pitiable, and education of the incapable is labour wasted. Ashes are of a high origin, since fire is a sublime element; but as they possess no worth in themselves, they are on a par with earth. The value of sugar is not derived from the cane, but is itself a property pertaining to it.

Distichs.

Inasmuch as Canaan[3] possessed an unworthy nature,
His being a prophet's son did not enhance his worth.

[1] This is one of the Persian musical modes, or keys, and it would appear from the name that it was imported from Hijāz, in Arabia.

[2] Or "rope dancer," but these *ghāzīs* exhibit tricks of extraordinary dexterity as well. Other translators render the words *ṭabl̤ ghāzī*," "the warrior's drum," in the teeth of the lexicons, and of the commentators, who say distinctly, *ghāzī bāzīgar ast ki ba hindī ānrā naṭ nāmand*, "a *ghāzī* is a rope-dancer who, in the language of Hindūstān, is called *naṭ*. The drum which these people carry with them is notorious for its loud sound. A very interesting account of these dancers and jugglers will be found in Lane's Modern Egyptians, Fifth Edition, Chaps. xix and xx.

[3] The Muslims hold that Canaan was a son of Noah's, and not his grandson. Messrs. Gladwin and Eastwick quite mistake the sense of this verse in rendering it, "When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity."

Show merit, if thou hast it, not descent;
The rose springs from the thorn, and Abraham from Āzar.

MAXIM LVIII.

Musk is that which of itself yields a sweet smell, not that which the perfumer[1] calls such. The wise man is like a druggist's box—silent but merit-displaying; and the ignorant man is like a juggler's drum—noisy but empty within.

STANZA.

"A learned man in the midst of ignorant men"—
(It is) a proverb (which) the very truthful have uttered—
"Is a beauty in the midst of blind men,
(Or) a copy of the Ḳor'ān in a Magian temple.

MAXIM LIX.

It is not right to estrange in a moment the friend whom it takes a lifetime to secure.

COUPLET.

A stone takes many years to become a ruby[2];
Take care that thou break it not in a moment with a stone.

[1] The appellation *'Aṭṭār* is generally given, not merely to a seller of essences, but to a druggist and perfumer.

[2] *Lit.*, "a piece of ruby."

MAXIM LX.

Reason is just such a captive in the hands of the lustful soul, as a weak man is in the hands of an artful woman.

COUPLET.

Shut on that house the door of happiness.[1]
Whence the wife's voice issues in loud tones.

MAXIM LXI.

Judgment without power is a snare and a delusion and power without judgment is folly and madness.

COUPLET.

One should have discrimination, and prudence, and judgment, and then sway,
For the power and wealth of a fool are weapons to his own hurt.

MAXIM LXII.

The liberal man who enjoys and bestows, is better than the religious man who fasts and lays by. He

[1] *i.e.*, "hope not for happiness in that house."

who abandons[1] lust for the sake of being esteemed of men, falls[1] from venial desires into those which are unlawful.

COUPLET.

A religious man who seeks not retirement for the sake of God,
What will the poor wretch see in an obscured mirror?

MAXIM LXIII.

Little by little a mass is formed, and drop by drop a torrent is formed; that is to say, those who are powerless gather together little stones, in order that, at an opportune moment, they may utterly destroy their enemies.

POETRY.

And drop upon drop, when they collect (become) *a river,*
And river to river, when they unite (become) *a sea.*

COUPLET.

A little and a little together become much;
The corn in the garner is made up of single grains.

MAXIM LXIV.

A learned man should not leniently pass over folly

[1] The verbs in the original are in the Perfect.

on the part of an ignorant man, for this is detrimental to both parties; the fear of the former is diminished, and the ignorance of the latter hardened.

COUPLET.

If thou speak kindly and pleasantly to a low man,
His pride and arrogance will increase.

MAXIM LXV.

Sin, by whomsoever committed, is condemnable: but it is most unseemly on the part of the learned; for learning is the weapon to combat Satan with; and when the armed man is taken captive, he suffers greater shame.

DISTICHS.

An ignorant blockhead, in misfortune,
Is better than an inabstinent man of learning;
For the former slips[1] from the path through blindness,
While the latter has[1] his two eyes, and (yet) falls[1] into the pit.

MAXIM LXVI.

Life is in the keeping of a breath; and the world

[1] The verbs in the original are in the Past.

is an existence between two states of non-existence.[1] Barter not religion for the world, for they who do so are fools; they sell Joseph[2] in order that they may buy—what? *Did I not enjoin on you, O sons of Adam, 'Worship not Satan, for he is your open enemy'?*[3]

COUPLET.

At the bidding of thy foe thou hast broken the pact with thy friend.
Behold from whom thou hast broken, and with whom thou hast united.

MAXIM LXVII.

Satan cannot prevail against the sincere in religion, and kings cannot succeed with the destitute.

DISTICHS.

Grant not a loan to him who is prayerless,
Even though his mouth be agape through hunger;
For he performs not what God has enjoined,
He will not (therefore) care about the debt to thee also.
To-day he will take more than two (starving) men's shares;
To-morrow,[4] when all wake to life, he'll lie (as if) dead.

[1] And hence should not have the heart set on it. By the "two states of non-existence" is meant the *'adami sābiḳ*, or "the first non-existence," *i.e.*, before the world was created; and the *'adami lāḥiḳ*, or "the cessation of existence."

[2] *i.e.*, "a beautiful object like Joseph." Religion is hereby signified.

[3] The Ḳor'ān, *Sūra* xxxvi, verse 60.

[4] *sc.*, when you call on him to recover the loan.

MAXIM LXVIII.

Him whose bread people eat not during his lifetime, they do not name when he dies. The widow knows the relish of the grape, not the owner of the fruit. Joseph the very truthful[1]—*peace be on him!*—during the famine of Egypt, would not eat his fill, in order that he might not forget the hungry.

DISTICHS.

He who lives in the midst of comfort and luxury,
What knows he of the state of the hungry[2]?
He knows the state of the distressed,
Who is distressed in his own circumstances.

STANZA.

O thou who art mounted on a fleet horse! observe
That the poor thorn-carrying ass is in the midst of water and mud.
Demand not fire from the house of a poor neighbour;
For that which passes from his chimney is the sighing of his heart.

COUNSEL LXIX.

Ask not a poor wretch in the distress of famine, "How art thou?" save on the condition that thou puttest salve to his wound, and money before him.

[1] Or, "the faithful witness of the truth."
[2] *Lit.*, "what the state of the hungry is."

STANZA.

The ass that thou seest fallen into mire with its load,
Pity from thy heart, but go not up to its head.
Now that thou hast gone and asked it "How didst thou fall?"
Gird up thy loins, and like the generous, lay hold of the ass's tail.[1]

MAXIM LXX.

Two things are inconsistent with reason:—to eat more than one's allotted sustenance; and to die before one's appointed time.

STANZA.

Destiny will not be other (than it is), even though a thousand cries and sighs,
Whether in thankfulness, or in complaint, issue from a mouth.
The angel who is the custodian of the cave[2] of the winds,
What cares he if the lamp of a widow-woman goes it?

MAXIM LXXI.

O thou who seekest sustenance! sit still, for thou wilt be fed; and thou who art sought of death! fly not, for thou canst not save thy life.

[1] *i.e.*, help to pull the ass out.
[2] *Lit.*, "store-room."

STANZA.

Whether thou exert thyself for sustenance, or not
God the Great and Glorious will cause it to reach thee
Wert thou to go into the jaws of tigers and lions,
They would not devour thee, save on the day of doom.

MAXIM LXXII.

The hand cannot grasp that which has not been allotted, and that which is appointed will reach one wherever he is.

COUPLET.

Thou hast heard that Alexander visited the region of darkness[1]
After much trouble, and then did not taste of the water of life.

MAXIM LXXIII.

A fisherman whose sustenance is not allotted will not catch fish in the Tigris; and a fish whose hour is not come will not die on dry land.

COUPLET.

The poor wretch, eager (after sustenance), tramps over the whole world,
He in pursuit of food, and fate in pursuit of him.

[1] See note 3, p. 38.

MAXIM LXXIV.

A profligate rich man is a gilded clod, and a righteous poor man is a beauty begrimed with dirt: the latter is (as) the garment of Moses made up of patches, and the former is (as) the beard of Pharaoh[1] adorned with jewels. The riches of the good tend upward, and the wealth of the wicked tends downward.

STANZA.

Whoso possesses rank and wealth, and withal
Takes no cognizance of the bruised heart,[2]—
Announce to him that no wealth and rank
Will he obtain in the next world.

MAXIM LXXV.

The envious man is a niggard of God's gifts, and a foe to His righteous servants.

[1] Such is M. Semelet's rendering, and although Mr. Eastwick terms it "downright nonsense," I prefer it to the rendering "ulcer of Pharaoh," because, in the first place, Persian idiom would never sanction the phrase *rīshi murassa'* in the sense of "ulcer adorned with jewels," and the phrase can not, by any amount of torturing, be made to mean "an ulcer covered with a garment bedecked with jewels"; and secondly, Mohammadan tradition relates that Pharaoh used to adorn his beard with pearls and other jewels. A minute account of the fact will be found in the *Ḳiṣaṣu 'l ambiyā*, or, "Stories of the Prophets," in the Chapter on Pharaoh and Moses.

[2] The full-stop in the text, at the end of the second verse, is a mistake.

STANZA.

I saw a crack-brained wretch of a man
Slandering one of high degree ;
I said, "My good man, if thou art unfortunate,
What fault attaches to the fortunate ? "

STANZA.

Beware ! never invoke evil on the envious man,
For the unfortunate wretch is of himself in affliction.
What need (is there) that thou shouldst show him ill-will,
When he has such an enemy (as his own envious nature) in close pursuit of him ?

MAXIM LXXVI.

An unwilling disciple is (like) a penniless lover ; and a pious man without spiritual knowledge is a bird without wings; and a learned man without practice is a tree without fruit ; and a devotee without knowledge is a house without a door. The object in the Ḳor'ān's being revealed is the attainment of sound morals, not the reading of the Sūras contained therein with distinctness and correctness. A devout man who is ignorant, is an advancing foot-traveller ; while a negligent man of learning is a sleeping horseman. The sinner who lifts up his hands (in supplication)

is better than the worshipper whose head is filled with pride.

COUPLET.

A soldier of affable disposition and kind heart,
Is better than a learned doctor who oppresses men.

MAXIM LXXVII.

They said to a person, "What does a learned man without practice resemble?" He replied, "A wasp."[1]

COUPLET.

Say to the cruel, merciless wasp,
If thou givest no honey, at least don't sting.

MAXIM LXXVIII.

A man without manliness is a woman, and a religious man with covetousness is a robber.

STANZA.

Bethink thyself, O thou who makest[2] thy garment white
For the sake of man's honour, while thy deeds[3] are black!

[1] Or "hornet."

[2] *Lit.*, "thou who hast made."

[3] *nāma* signifies, properly, "the record of (thy) actions": such record is supposed to be kept by the angels, to be produced at the day of judgment.

The hand should be withheld from the world;
The sleeve may be either long or short.

MAXIM LXXIX.

Regret never leaves the heart of two persons, and the feet of their remorse are never extricated from the clay,—a merchant whose vessel has been wrecked, and an heir who has become the associate of Ḳalandars.

STANZA.

In the eyes of darweshes, thy blood would be lawful,
If thy wealth were not distributed among them by way of alms.
Either go not among thy blue-frocked[1] friends,
Or draw a blue finger-mark[2] over thy possessions.
Either contract no friendship with elephant-keepers,
Or look out for a house adapted to elephants.

MAXIM LXXX.

Although a robe of honour from a Sulṭān is precious, one's own old and worn out garment is

[1] *sc.*, the Ḳalandars, who are said to have worn (and, according to some, to still wear) blue cloaks.

[2] *sc.*, as a mark to show that it is given up; hence "give up."

more honourable than it; and although the food of rich men's tables is savoury, the crumbs of one's own wallet are more palatable than it.

COUPLET.

The vinegar obtained by the labour of one's own hands, and the herbs,
Are better than the bread and lamb of the village chief.

MAXIM LXXXI.

It is opposed to right thinking, and contrary to the precepts of the wise, to take a medicine with a feeling of uncertainty (as to its effect); and to travel without a caravan over a road that has not been seen. They asked the orthodox-teaching Imām Al Ghazzālī[1]—*the mercy of God be on him!*—"How didst thou attain to so high a degree of learning?" He replied, "Anything that I did not know, I felt no shame in asking."

STANZA.

The hope of health will then be reasonable,
When thou hast shewn[2] thy pulse to a physician.[3]

[1] A celebrated philosopher and controversialist, who died A.H. 506.
[2] *Lit.*, "thou shalt shew."
[3] *Lit.*, "one who knows the temperament."

Ask what thou knowest not, for the humiliation of asking
Will be thy guide to the path of fame in knowledge.

MAXIM LXXXII.

Anything that thou knowest will become known to thee, be in no hurry to ask; for the respect for authority will (thus) be impaired.

STANZA.

When Loḳmān beheld that in David's hands,
Iron, by miraculous power, became (as) wax,[1]
He asked him not "What makest thou?" for he knew
That, without asking him, it would be known[2] (to him).

[1] The Prophet David is said to have been the first person who manufactured coats of mail, and the cause of his applying himself to the art was this:—"He used to go forth in disguise; and when he found any people who knew him not, he asked them respecting the conduct of David, and they praised him and prayed for him; but one day as he was asking questions respecting himself as usual, God sent to him an angel in the form of a human being, who said, 'An excellent man were David if he did not take from the public treasury'; whereupon the heart of David was contracted, and he begged of God to make him independent: so He made iron soft to him, and it became in his hands as thread; and he used to sell a coat of mail for four thousand pieces of money, and with part of this he obtained food for himself, and part he gave in alms, and with part he fed his family." (Lane, from the Mir-āt ez Zamān). See also the Ḳor'ān, *Sūra* xxxiv, verse 10.

[2] Other translators quite mistake the meaning of these verses. *chih mi sāzi* does not signify "What doest thou?" or "How dost thou do it?" but "What makest thou?" Loḳmān could never have expected to know David's "secret," though he might reasonably have expected to know, in time, what David was making.

MAXIM LXXXIII.

One of the requisites of society is that thou either leave[1] a house, or[2] suit thyself to the master of the house.

STANZA.

Tell thy story according to thy hearer's temper,
If thou knowest that he holds thee in regard[3]:
Every wise man who[4] sits with Majnūn,
Utters naught save the tale of Laila's beauty.

MAXIM LXXXIV.

Whosoever associates with the wicked, even if their principles make no impression on him, will be suspected of their acts; just as, if a man went into a tavern[5] to pray, he would be suspected of drinking wine.

[1] Other translators strangely misunderstand this maxim. Ross renders it, "It is one of the laws of good-breeding that you should forego an engagement, &c.":—Gladwin, "Amongst the qualifications for society it is necessary either that you attend to the concerns of your household, or else devote yourself to religion":—Mr. Eastwick, "It is one of the essentials of society that thou either play the part of host thyself, or act so as to conciliate the host."

[2] There is a misprint in the original here,—*tā* for *yā*.

[3] The commentaries explain this verse thus:—*sukhun ham ungah goyi ki mutawajjih bāshad, wa mail o raghbat badān dārad.*

[4] *Lit.*, "Every such wise man as."

[5] *Lit.*, "ruins"; but as ruins are commonly used in Mohammadan

DISTICHS.

Thou foolishly settest[1] thy price-mark on thyself,
When thou choosest[1] fools for thy company.
I sought some advice of some sages:
They said to me, "Mix not with fools,
For if thou art a man of sense, thou wilt appear an ass,
And if thou art a fool, thou wilt appear more foolish.

MAXIM LXXXV.

The gentleness of the camel, as is well-known, is such, that if a child catch hold of its nose-string and take it a hundred parasangs, it will not refuse[2] to follow him; but if a dangerous road come before them, which would be the cause of destruction, and the child through ignorance wish to go there, it will wrest the leading-string from his hand, and follow him no longer: for gentleness at the time for severity is blameable; and they say, An enemy will not be turned into a friend by gentleness, but, on the contrary, will become more exacting.

countries for wine-shops, the word has come to be used in the sense of "wine-shop," "tavern."

[1] The verbs in the original are in the Past.

[2] *Lit.*, "it will withdraw its neck."

STANZA.

To one who treats thee with kindness, be (as) the dust of his feet;
But if he show hostility, fling dust into his eyes.[1]
Speak not with gentleness and kindness to the rough,
For a rust-eaten thing will become clean by means of the file alone.

MAXIM LXXXVI.

If any one interrupts the speech of others in order that people may know his stock of learning, they will discover the extent of his ignorance.

STANZA.

A sensible man gives not an answer,
Except when people put him a question.
Though the loquacious man[2] be in the right,
People will regard his claim (to be heard) as absurd.

MAXIM LXXXVII.

I had a sore on my secret parts. My religious superior—*may the mercy of God be upon him!*—used

[1] *i.e.*, blind him by throwing dust into his eyes, and thus have him at your mercy.

[2] *farākh-sukhun* may mean either "talkativeness," or "talkative." The commentators (rightly, I think,) prefer the latter signification.

to ask me every day, "How is thy sore?" and would not ask "Where is it?" I perceived that he refrained[1] from that, because it is not right to mention every member. And the wise say,[2] 'He who weighs his words, will not be pained by the answer (he receives).'

STANZA.

So long as thou perceivest not clearly that it is quite right to speak,
Thou oughtest not to open thy mouth to speak.
If thou be truthful and remain in prison,
It is better than that a lie should deliver thee from prison.

MAXIM LXXXVIII.

Lying is like a hard blow[3]; although the wound heals, the scar remains. When the brothers of Joseph—*peace be on him!*—were convicted[4] of lying, their father no longer had any confidence in their speaking the truth. He said, "*Nay, but your own*

[1] The verb in the original is in the Present.

[2] *Lit.*, "have said.

[3] *ẓarbati lāzib* signifies, properly, "a severe blow, which leaves a lasting scar."

[4] *Lit.*, "became noted for lying," or "acquired the character of lying." *i.e.*, when they brought Joseph's coat to their father and told him that a wolf had devoured Joseph. Jacob was convinced of their lying, because the garment, though bloody, was not torn.

souls have invented this story for you, and therefore my business is (to show) *becoming patience.*" [1]

STANZA.

The godly seize not on a lie
Of that person's who has invariably spoken the truth.
If a person has become notorious for lying,
Though he speak the truth, thou wilt say, "It is false."
If one with whom truthfulness is[2] a habit
Makes a slip, people forgive him;
But if one has become noted for lies,
People will not again believe the truth from him.

MAXIM LXXXIX.

The noblest of beings, to all appearance, is man; and the lowest of creatures is a dog; and yet, by the unanimous consent of the wise, a grateful dog is better than an ungrateful man.

STANZA.

A morsel of food will never by the dog forgotten
Be, even if thou pelt him a hundred times with stones;
But if for a life-time thou cherish a base man,
He will for the merest trifle engage in strife with thee.

[1] See the Kor'ān, *Sūra* xii (Joseph), verse 18.
[2] *Lit.*, "was."

MAXIM XC.

Nothing meritorious can proceed from the self-indulgent man; and the man without merit is not deserving of command.

DISTICHS.

Show no mercy to the gorging ox,
For most vile is the excessive eater.
If thou must needs have fatness like the ox,
Submit thy body to the mercilessness of men, like the ass.

MAXIM XCI.

In the Evangel it is written, "O son of Adam! if I give thee wealth, thou wilt occupy thyself with riches to the neglect of me; and if I make thee poor, thou wilt rest discontented and grieved at heart; and so, how canst thou know the sweet delight of praising me? and when wilt thou haste to worship me?"

STANZA.

If thou art in the midst of riches, proud and forgetful (art thou);
And if thou art in poverty, crushed and wounded.
When such is thy state in prosperity, and in adversity,
I know not when thou wilt occupy thyself with God instead of self.

MAXIM XCII.

The will of the Peerless Being brings one down from a throne, and preserves another in the belly of a fish.

COUPLET.

Happy are the days for him to whom Thy praise is familiar,
Even if he be in a fish's belly, like Jonas.

MAXIM XCIII.

If He draw the sword of wrath, prophets and saints draw in their heads[1]; and if He show glances of kindness, He places the wicked on a level with the good.

STANZA.

If on the day of judgment[2] he address (sinners) in wrath,
What room is there for prophets to plead (for them).
Beseech Him to remove the veil from mercy's face,
For wretched sinners entertain the hope of pardon.

i.e., "through awe of Him prophets and saints would not dare to plead for sinners," and not, as other translators render it, "prophets and saints would draw back their heads in fear of the stroke." The prophets and saints would have nothing to dread for themselves, but they would be so terrified that they would not be able to plead for others. The verses which follow show that this is the meaning. Compare with this the following verses in the Bostān, (Ed. Graf: Vienne, 1858, page 5, verse 26) *ba tahdīd agar bar kashad teghi ḥukm, bimānand karrūbiyān ṣumm o bukm.*

[2] *maḥshar* is here used for *yaumu 'l maḥshar*, "the day of the place of congregation," meaning the day of judgment.

MAXIM XCIV.

Whosoever will not take the right path under the discipline of this world, will be overtaken by the torments of the next world. God Most High has declared, "*And we will assuredly make them taste of the lesser punishment* (of this world), *besides the greater punishment* (of the world to come)".[1]

COUPLET.

Warning is the censure of the great, after that fetters;
When they admonish, and thou heed not, they will put thee in shackles.

MAXIM XCV.

The virtuous take warning from the stories and examples of those who have gone before, ere the time (arrive) when those who come after them will draw a moral from the incidents of their lives. Thieves hold not back their hands so long as their hands are not cut short.

STANZA.

A bird will not go hovering about the grain,
When it sees another bird in the snare.
Take warning from the misfortunes of others.
In order that others may not take warning from them.

[1] See the Ḳor'ān, *Sūra* xxxii, verse 21.

MAXIM XCVI.

What can he do, whose mind's ear the Divine decrees have created dull, that he may heed? and what can he do, whom the noose of happiness drags after it, that he may not go?

STANZA.

The dark-night of those who love God
Shines like a brilliant day (on earth).
And this bliss is not (attained) by power of arm,
So long as God the Bountiful bestows it not.

QUATRAIN.

To whom, save Thee, shall I complain? for there is no other judge,
And no arm is mightier than Thine.
Whomsoever Thou guidest will not be led astray;
While He whom Thou leadest astray, has no (other) guide.[1]

MAXIM XCVII.

A beggar whose end is happy is better than a king whose end is unhappy.

[1] These verses are a paraphrase of verse 178, *Sūra* vii, of the Ḳor'ān.

COUPLET.

The sorrow after which thou experiencest joy,
Is better than the happiness after which thou sufferest woe.

MAXIM XCVIII.

The earth receives rain from the sky, and the sky dust from the earth: *every vessel sweats with what is in it.*

COUPLET.

If my ways appear unseemly to thee,
Do not (therefore) cast aside thy own good nature.[1]

MAXIM XCIX.

God the Great and Glorious sees (sin) and veils (it), whereas a neighbour sees nothing and raises an outcry.

COUPLET.

God protect us! did man know the hidden,
One would have no peace in his own affairs for the interference of another.

[1] This couplet is a paraphrase of verse 72, *Sūra* XIV of the Ḳor'ān, which has occurred at page 126.

MAXIM C.

Gold comes out of the vein by digging the mine, but out of the hand of a miser by digging out his soul.

STANZA.

The sordid enjoy not, but hide away (their gold):
They say, "Hope is better than that which is eaten."[1]
To-morrow thou wilt see, according to his foe's wish,
His gold left behind, and the vile wretch dead.

MAXIM CI.

Whosoever shows no compassion to the weak, will be afflicted with the oppression of the powerful.

DISTICHS.

Not every arm that has some power in it,
May with its might break the hands of the powerless.
Cause not a single pang to reach the heart of the feeble,
Or else thou wilt be helpless under the tyranny of the powerful.

MAXIM CII.

The prudent man, when contention intervenes, steps aside; and when he sees peace, comes to anchor; for,

[1] "For," the commentators say, "hope is a mental pleasure, while that which is eaten gives pleasure to the palate alone."

in the former case, safety is on the outside, and, in the latter, sweetness is in the midst.

MAXIM CIII.

The gamester wants three sixes, but three aces turn up.

COUPLET.

Better a thousand times is the pasture-ground than the course[1];
But the horse has not the reins in his control.

MAXIM CIV.

A darwesh was saying in his prayers, "O Lord! have mercy on the wicked, for Thou hast already had mercy on the good, in that Thou hast made them good.

MAXIM CV.

They say that the first person who applied badges

[1] Or, "battle-field," for the word has both significations, and either will apply here.

of distinction[1] to dress, and wore a ring on the hand, was Jamshīd.[2] They asked him, "Why hast thou put these ornaments on the left (arm), while excellence pertains to the right?" He replied, "For the right its being the right is perfect ornament."

STANZA.

Farīdūn bid the embroiderers of China
Work (this) round his pavilion:—
"Have the wicked in regard, O wise man!
For the good are of themselves honoured and blessed."

MAXIM CVI.

They asked a sage, "While so great a superiority pertains to the right hand, why do people wear their rings on the left?" He replied, "Hast thou not heard that men of learning are always neglected?"

COUPLET.

He who created the person, and sustenance, and fate,
Gives either learning or a throne.

[1] The word *'alam* is explained by the commentators as here meaning, *naḳsh o nishān ki bar jāma sāzand barāyi zīnat wa yā shināḵht*," and means, I have no doubt, "a piece of rich stuff worn on the left shoulder as a mark of distinction."

[2] "An ancient king of Persia, being the fourth monarch of the first or Pishdādyān dynasty. He built Istakhr or Persepolis, and was dethroned by Zahhak."—(Eastwick).

MAXIM CVII.

To admonish kings is permitted to him who has neither fear for his head, nor expectation of gold.

DISTICHS.

To the true believer[1] what (matters it) whether thou scatter gold at his feet,
Or apply an Indian sword[2] to his neck[3]?
He has no hope in, or fear of, any man:
Herein lies the foundation of true belief in God.

MAXIM CVIII.

A king exists for the purpose of repelling oppressors, and a police magistrate for the purpose of restraining murderers, and a judge for correcting pickpockets: two disputants will never be satisfied with what is just, save in the presence of a judge.

STANZA.

When thou clearly seest that thou oughtest to give another that which is his right,
It is better (to give it) handsomely, than with contention and vexation of heart.

[1] *Lit.*, "One who believes in the unity of God." To such a man it will make no difference whether you shower gold at his feet, or take off his head: he fears no one but God, and hopes for nothing from any one but God.

[2] *i.e.*, "a sword of the best steel," or "a highly tempered sword."

[3] *Lit.*, "head."

If a man pay not his revenue with a willing heart,
It will be taken from him by force, and with the (exaction of the) bailiff's fee.

MAXIM CIX.

All (other) men's teeth are blunted by sour things, but a Ḳāẓī's by sweets.

COUPLET.

A Ḳāẓī who takes five cucumbers as a bribe,
Will substantiate thy claim to a hundred melon-fields.

MAXIM CX.

What can an old harlot do but repent of her misdeeds? and a dismissed superintendent of police, of his oppressing men?

COUPLET.

A young man, who is strong in the loins, should abstain from carnal desire;
Etenim penis vetuli segni libidine præditi sponte suâ non surget.

COUPLET.

A young man who renounces the world is a valiant soldier in God's cause;
For an old man cannot himself rise from his corner.

MAXIM CXI.

They asked a philosopher, "What secret is there in this, that while God Most High has created so many famous trees, and made them fruitful, people do not term any one of them 'free,' except the cypress?" He replied, "Every one (of them) has fruit at its appointed time; at one time, during the existence of that (season), it is fresh and green; at another, during the absence of that, it is withered; but the cypress has neither of these; it is always blooming and fresh; and such is the state of the free."

STANZA.

Set not thy heart on that which passeth away; for the Tigris
Will flow on by Baghdād long after the Khalīfas.
If thy hand can accomplish it, be generous as the date;
And if thy hand cannot do so, be free like the cypress.

MAXIM CXII.

Two persons die[1] and grieve in vain: one, he who had and did not enjoy; the other, he who knew (what was right), and did not do it.

[1] The verb in the original is in the Past.

STANZA.

No one knows a learned miser,
Who does not labour to expose his defects;
But if a generous man have two hundred faults,
His generosity will cover all his faults.

CONCLUSION OF THE BOOK.

The Gulistān is completed, and from God came the help; and by the grace of the Creator—*great is His name, and glorious His praise*—I have not, in the whole work, gone atacking together, in the way of borrowing from the poems of my predecessors, as is the custom of compilers.

COUPLET.

To do up one's own old garments,
Is better than to seek borrowed garments.

Most of Sa'dī's sayings are mirth-exciting, and pleasing; and hence the reproachful tongue of the short-sighted has been loosened, saying, "It is not the work of the wise to rack the brain unprofitably, and to inhale the smoke of the lamp to no purpose"; but from the liberal-minded, to whom my words are

directed, it will not be hidden, that pearls of pure exhortation are threaded on the sentences (of the work), and the bitter physic of counsel is mingled with the honey of pleasantry, to the end that the sorry soul of man may not be debarred from the benefit of accepting (the same). *Praise be to God, the Lord of the universe.*

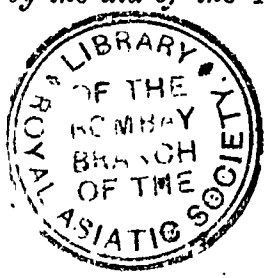
DISTICHS.

I have given counsel according to my position;
No short time have I spent in this.
If it enter not into the willing ear of anyone,
(No blame rests on me) all that is incumbent on a messenger is the delivery of his message.

POETRY.

O ye that look into this work! ask God's mercy
For the author, and implore His forgiveness for the possessor;
And seek for thyself the good which thou desirest;
And after that (seek) *God's pardon for the scribe.*

The book is finished by the aid of the All-bountiful King.



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